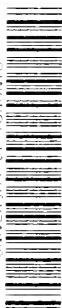


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A
VIEW OF SPAIN;
COMPRISING
A DESCRIPTIVE ITINERARY,
OF
EACH PROVINCE,
AND A
GENERAL STATISTICAL ACCOUNT
OF THE COUNTRY;
INCLUDING
ITS POPULATION, AGRICULTURE, MANUFACTURES, COMMERCE, AND FINANCES;
ITS GOVERNMENT, CIVIL, AND ECCLESIASTICAL ESTABLISHMENTS;
THE STATE OF THE ARTS, SCIENCES, AND LITERATURE;
ITS MANNERS, CUSTOMS, NATURAL HISTORY, &c.

TRANSLATED FROM THE FRENCH OF
ALEXANDER DE LABORDE.

IN FIVE VOLUMES.

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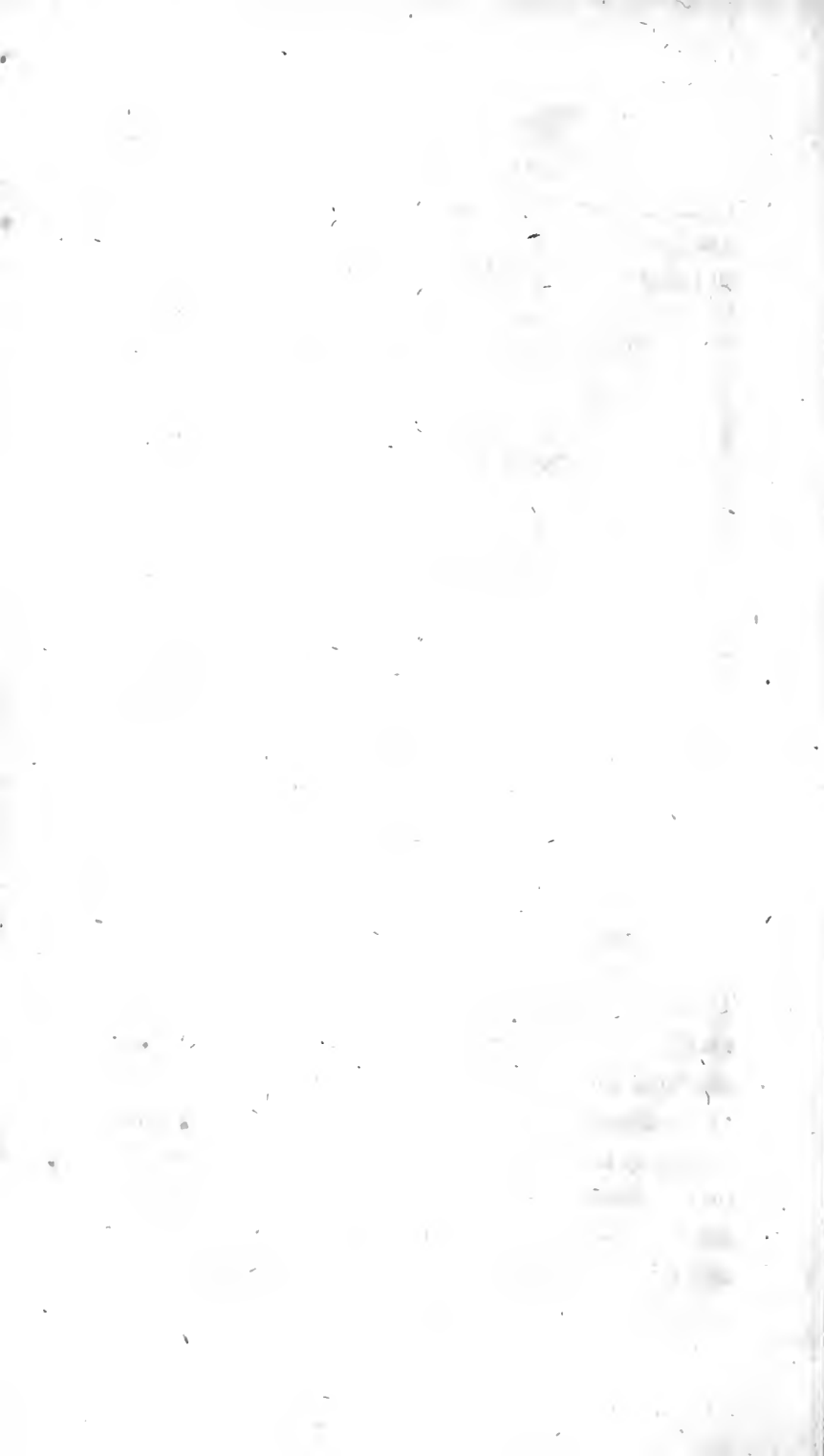
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ACCOUNT
OF
SPAIN.

A SKETCH OF THE DIFFERENT DEPARTMENTS OF
GOVERNMENT, AND OF THE VARIOUS BRANCHES
OF PRODUCTIVE INDUSTRY IN SPAIN.

CHAP. I.

ECCLESIASTICAL GOVERNMENT.

IT is a common error to suppose that the Spanish clergy form an ecclesiastical despotism which, at the same time, influences the general tenour of the civil administration, and subjects to its laws, its interests, and caprices, the domestic regulations of private families. The dreaded name of the inquisition comes in aid of these prejudices, and effectually deters timid and credulous people from all en-

quiry on the subject. Another equally common and important mistake relates to the supposed influence of the papal court over both the civil and ecclesiastical government, and the greatly exaggerated representations that are current concerning the riches of the Spanish clergy, and the numbers and conduct of the members by whom that body is composed. It is not so much by philosophical or sentimental declarations that these errors can be removed, as by a plain and impartial representation of the actual state of the ecclesiastical establishment in that kingdom; whence it will appear, that the Spanish nation, while paying high respect to the sovereign pontiff, has yet been able to circumscribe his power within due limits; and that the inquisition, now reduced to a branch of the general police, exercises a superintendence, prejudicial indeed, but of a kind wholly different from what formerly distinguished this terrible tribunal.

Religion of Spain.

The ancient inhabitants of Spain, according to Strabo, adored a nameless god, of whom they formed no visible representation, and to whom they erected no temples, performing their simple rites in the open air, on the first night of every full moon. This antique worship was, however, successively modified by the commercial establishments which the Phenicians and Greeks founded on their coasts, and the more extensive conquests
and

and usurpations of the Carthaginians and Romans in the interior of the country. Spain being first seduced by her allies to recognise their gods, was afterwards forced by her conquerors to receive all the superstitions and fables of paganism. Christianity early met with a welcome reception in Spain, which, from the first ages of the church, furnished many martyrs to the faith. Arianism was introduced by the Goths and Suevi, who established themselves in this country; and for some time Spain was nearly equally divided between two parties, the natives of the country adhering to the Roman Catholic church, while their conquerors were Arians. Each party had their separate priests, bishops, and churches. In the year 550, Carciarius, king of the Suevi, abjured Arianism; and, his people following the example of their sovereign, the provinces of Galicia and Asturias, which they occupied, were re-united to the Catholic communion.

The Goths were still Arians, but their kings saw with pain the dissensions which a difference of religious faith occasioned among their subjects. With the intention of putting an end to these animosities, king Leovigild, in the year 579, convoked at Toledo a council of Spanish bishops of both parties, in which the Catholics conceded to their opponents the right of rebaptizing converts to Arianism from the Catholic church, and also agreed to modify the doxology, from *Glory to the*

Father, and to the Son, and to the Holy Ghost, to Glory to the Father, for the Son, through the Holy Ghost.

The consequences of this conference were, however, by no means such as had been anticipated. The Catholic theologians, supported by a large majority of the members of their communion, boldly disclaimed the authority of such of their bishops as had signed the above degrading concessions; while the king, devoted to the Arian party, endeavoured to reduce the refractory Catholics by the infliction of imprisonment, exile, and confiscation. A civil war, with all its numberless evils, was the natural consequence.

The Arians at length opened their eyes to the faith. Ricaredo their king, in the year 587, abjured Arianism in the presence of a national assembly, composed of bishops and palatines: he invited the Goths to follow his example, and the assembly anathematized Arius. The change thus begun, was completed two years afterwards: the solemn abjuration of heresy was performed by a new national assembly held at Toledo, and the whole of Spain was re-united to the Catholic church. A vigilant activity secured the advantages that had been gained; the errors of Felix, bishop of Urgel, in the 8th century, were suppressed in their commencement; and to the period of the Moorish invasion, the church of Spain was remarkable for the purity of its doctrines and the efficacy of its discipline.

Each

Each church had its own council or synod, which assembled annually; and the acts of those of Barcelona, Gerona, Lerida, and Merida, are still preserved.

Each metropolitan church had also its particular councils, composed of its suffragan bishops; and the acts of those of Toledo, Tarragona, Seville, and Saragossa, still remain.

There was also occasionally a general assembly of all the Spanish churches, or a national council, in which not only ecclesiastical but also civil affairs were discussed. The members of this assembly partook also of the mixed nature of its jurisdiction, being composed of bishops and palatines, with the king at their head. During the first days of their meeting laymen were excluded, and the affairs of the church were regulated and discussed by the bishops only; after which the palatines were admitted, and the whole formed a national assembly, which enacted, repealed, and modified laws, regulated the form and proportion of the imposts, and not unfrequently proceeded to the election of kings. These assemblies were generally held at Toledo, and have been confounded by many historians with the provincial councils of that metropolis.

Even under the dominion of the Arabs the Spaniards retained for some time their religion, their bishops, and their pastors, and held several ecclesiastical councils, at Seville in 782, at Urgel in

798, at Cordova in 850. But the religion of the sovereign became insensibly that of his subjects, who at length adopted the manners, usages, and customs of their conquerors, but modified by the principles of their hereditary religion ; hence their faith became a monstrous mixture of Christianity and Mahometanism, in which the leading tenets of each were indistinguishably confounded.

The bishops themselves, from the beginning of the ninth century, were deeply tinged with the dogmas of Mahomet : they retained no longer any remembrance of the catholic councils even of their own country, and were so far estranged both from the language and religion of Rome, that the ecclesiastical records of their own predecessors were accessible to them only through the medium of an Arabic version. In 860 a council of half-Mussulman bishops assembled at Toledo, deposed the priest Samson, the only orthodox ecclesiastic in Spain, for resisting the promulgation of doctrines directly hostile to the faith of the Catholic church. So completely at length was every vestige of the Christian religion eradicated from that part of Spain which had come under the dominion of the Arabs, that when the two kings of the name of Ferdinand completed the conquest, the one of Seville in 1248, and the other of Granada in 1492, the slaves were the only Christians that could be found.

The Christian religion was re-established in the
different

different provinces of Spain, in proportion as they were recovered from the domination of the Arabs. Ecclesiastical councils were assembled in 1020 at Leon, in 1056 at Santiago, and in 1068 at Gerona, in which were enacted various canons for the purpose of reforming the discipline of the church, and correcting the irregularities and scandalous lives of the clergy. The Spanish Christians, during their subjection first to the Goths and afterwards to the Mussulmans, had insensibly added to, diminished, and altered the ceremonies of the Catholic church in various particulars, whence resulted a peculiar ritual called the Musarabic, which was adopted in all Spain, after its restoration to Christianity on the expulsion of the Arabs.

The failure of the Gothic line of kings was succeeded by the introduction of the French princes, under whom the Musarabic ritual began to decline in the public estimation, and was, finally, by the influence of two French princesses, superseded by that of the Romish church.

Catalonia set the example of this change. The states of the province assembled at Barcelona in the year 1064, suppressed the Musarabic ritual and adopted that of the church of Rome, in deference, as it is said, to the countess of Barcelona their sovereign, who, born in France and educated in the ceremonies of the Romish church, found her devotional feelings strongly revolt from assisting at what she termed a Gothic mass.

Soon after, the queen of Alphonso VI. king of Castile and Leon, also a French lady, solicited and obtained a similar complaisance from her husband. The proposed change, however, excited so much dissatisfaction on the part of the clergy, that it was at length submitted to the decision of a duel: two canons, in complete armour, appeared as the champions of their respective rituals, and victory declared in favour of the Musarabic knight*. The catholic party appealed from this decision of Heaven to a second; in consequence of which the two Liturgies were thrown into a blazing fire, the Romish book was destroyed, the Musarabic remained uninjured and rose above the flame. The queen being thus a second time disappointed had recourse to more efficacious means, and in the year 1077 a decree was passed at Burgos establishing the ritual of the Romish church.

The Musarabic ritual still subsists, however, at Salamanca and Toledo, where are two chapels served by a numerous clergy, in which public worship is performed according to this ancient form.

*Ecclesiastical division of Spain into Bishoprics
and Metropolitan Provinces.*

Spain is divided into ecclesiastical provinces, over each of which presides an archbishop, with

* His name was Juan Ruis de Maranca.

the rank of metropolitan; these provinces are again subdivided into dioceses, each of which is governed by a bishop. The archbishoprics are eight in number, and the suffragan bishoprics forty-four.

The metropolitan provinces are the following; that of Toledo in New Castile; of Seville in Andalusia; of Santiago, or Compostella, in Galicia; of Granada in Andalusia; of Burgos in Old Castile; of Tarragona in Catalonia; of Saragossa in Aragon; and of Valencia in the kingdom of the same name.

The archiepiscopal seat of Toledo is the first in rank and the wealthiest in Spain. It confers on its possessor the title of primate, and a revenue of about 12,000,000 reals (125,000*l.*) The primate has commonly two assistant bishops in *partibus infidelium*, the one residing at Toledo, and the other at Madrid. His suffragan bishops are those of Cuenca in New Castile; of Sigüenza, Segovia, Osma, and Valladolid, in Old Castile; and of Cordova, Jaen, and Murcia, in the kingdoms of the same name. The bishopric of Jaen has two cathedrals, the one at Jaen, the other at Baeza, which was formerly an episcopal seat. That of Murcia was formerly at Carthagená, which is said to have been anciently the metropolitan seat itself, before it was removed to Toledo.

The

The archbishop of Seville possessed formerly the title of primate of Spain, but he was deprived of this dignity in the year 646 by the council of Toledo, who conferred it on the archbishop of the last-named place. He enjoys a revenue of about 300,000 ducats (34,375*l.*) His suffragans are the bishops of Malaga in the kingdom of Granada, of Cadiz in the kingdom of Seville, and of Ceuta and the Canary Isles out of the continental boundaries of Spain. The episcopal seat of Cadiz was formerly at Asidonia.

The archiepiscopal seat of Santiago was for a long time established at Merida in Estremadura. The city of Padron, formerly Iria, was the seat of a bishopric that was destroyed by the Moors. After the expulsion of these invaders, King Alphonso the Chaste re-established it in the year 829; but in the year 1098, it was transferred to Compostella, under the name of Santiago, in virtue of a brief of pope Urban II. In the year 1124 this see was raised to the metropolitan dignity by pope Calixtus II. who transferred thither the archbishop of Merida. Its revenue is estimated at about 250,000 ducats (28,621*l.*) The suffragan bishops attached to this province are those of Avila in Old Castile; of Salamanca, Astorga, Zamora, and Ciudad-Rodrigo, in the kingdom of Leon; of Tuy, Orense, Mondonedo, and Lugo, in Galicia; of Coria, Placencia, and Badajos, in Estremadura.

The

The archbishop of Granada has for suffragans the bishops of Guadix and of Almeria : the archbishop of Burgos has for suffragans the bishops of Pampeluna and of Tudela in Navarre, of Calahorra in Old Castile, of Palencia in the kingdom of Leon, and of Santander in Biscay. The diocese of Calahorra has two cathedrals, one at Calahorra, and the other at Santo Domingo de la Calzada, in la Rioja, where there was formerly an episcopal seat.

The archbishopric of Tarragona, the ancient metropolis of almost half of Spain, possesses a revenue of about 160,000 ducats (18,333*l.*) It long contested with Toledo the dignity of the primacy, till a council, held at Tarragona in the year 1270, menaced the metropolitan of this place with excommunication, unless he desisted from his claims. The suffragan bishops of this province are all the bishops of Catalonia, those of Barcelona, Gerona, Lerida, Vicq, Tortosa, Urgel, and Solsona, and the bishop of the island Iviza in the Mediterranean sea. The diocese of Lerida has two cathedrals, one in the city of the same name, and the other at Roda in Aragon, where there was formerly an episcopal seat.

The archbishopric of Saragossa possesses a revenue of about 220,000 ducats (25,208*l.*), and has for its suffragan sees the bishoprics of Huesca, Balbastro, Jaca, Tاراçona, Albarrazin, and Teruel, all in the kingdom of Aragon. The city of Saragossa

gossa has two cathedrals; one called *la Seu*, the seat, is the real cathedral; the other is the church of *N. D. del Pilar*, which enjoys the honours and privileges of a cathedral. The archbishopric of Valencia possesses a revenue of about 280,000 ducats (£.32,083), and has for suffragan sees the bishoprics of Segorbia and Orihuela, in the kingdom of Valencia, and those of the islands of Majorca and Minorca in the Mediterranean sea.

The city of Oviedo in Asturia, and of Leon in the kingdom of that name, have each an episcopal seat, and independent of any metropolitan authority, being under the immediate jurisdiction of the supreme pontiff.

Chapters, Abbeys, and Religious Orders.

There are in all Spain fifty-eight cathedral chapters; one in each archiepiscopal or episcopal city, and the four following; namely, in the city of Baeza in the kingdom of Jaen; of Santo Domingo de la Calzada, in La Rioja; of Roda in Aragon, and attached to the church of *N. D. del Pilar* in Saragossa. There are also eighty-two collegiate chapters and abbeys of different orders; of the latter however there are but few except in Catalonia.

There is only one abbey of women; it is situated in Old Castile, near Burgos, and is remarkable

able for the distinguished privileges enjoyed by its abbess. The titular patroness of this institution is *Santa Maria de las Huelgas*: it belongs to the order of St. Bernard and the congregation of Cistercians. The abbess exercises temporal jurisdiction over the vassals of her territory, and possesses an almost episcopal spiritual authority. She grants testimonials for holy orders, licences preachers, pronounces censures by means of her ecclesiastical judges, and promulgates *mandements*; in the introduction to which, she styles herself *Prelatess with quasi episcopal jurisdiction*. The abbess was formerly chosen for life, but by a brief of pope Sixtus V. in 1539, the period was altered to triennial. The right of election is vested in the community, and formerly required the confirmation of the general of the Cistercian order.

The religious orders established in Spain are all immediately dependent on their generals residing in Rome, or in some other part of Christendom. Of late years, however, the king of Spain has required that each order should have a vicar general resident at Madrid, or in some other city of his territory; to whom alone is entrusted the jurisdiction of the order. The Antonines used to depend on the abbot general of the order who resided in the province of Dauphiné in France; but as soon as the suppression of the order took place in that kingdom, there was established in Spain a general and commander for the kingdoms of Castile, Andalusia,

alusia, the Indies, and Portugal. The order of Carthusians used, in like manner, to be dependent on the Chartreuse of Grenoble in France; but in the year 1784 pope Pius VII. by a brief dated 11th of March erected it into an independent congregation; the immediate superior of which is bound to reside in Spain.

Almost every religious order is to be found in this country; and the multitude of priests and monks cannot fail of appearing prodigious to every stranger who visits Spain. The number is, however, not so great as at first appears, and is even less in proportion to the population of the country than existed in France before the revolution. The priests and monks are, in general, concentrated in the great towns, there being very few in the country villages. The following tables, drawn up from the enumeration of the Spanish clergy in 1788, while that of France was still existing, will afford a comparative view of the number and situation of the secular and regular clergy of both countries.

State of the Spanish Clergy.

Archbishops	—	—	—	—	8	} 60238
Bishops	—	—	—	—	44	
Auxiliary bishops, in partibus infidelium	—	—	—	—	5	
Dignitaries of cathedrals	—	573	}	1697		
Canons of cathedrals	—	1124				
Dignitaries of collegiate churches	—	135	}	711		
Canons of ditto	—	576				
Parish priests	—	—	—	16268		
Other priests with or without benefices	—	—	—	41505		

Monks.

<i>Monks.</i>		<i>Societies</i>	
Benedictines, Bernardines, Hieronymites, Carthusians, Basilians	194	5293	} 49238
Premonstratensians, and regular canons of St. Augustine	22	366	
Theatines, Minorites, Vincentians	47	983	
Priests of the military orders	19	203	
Oratorians, Missionaries, Hospitalers, Hermits	42	529	
Franciscans	610	19444	
Dominicans	203	4130	
Capuchins	115	3433	
Greater Augustins	146	3210	
Greater and lesser Carmelites	188	4565	
Trinitarians	91	2168	
Mercenaries	105	2785	
Minims	75	1208	
Servites	10	303	
Of St. John, or Charity	58	618	

<i>Nuns.</i>			
Benedictines, Bernardines, Hieronymites	105	1750	} 22347
Franciscans, Clarists, Recolettes	418	9810	
Capuchins, Augustins, Trinitarians, Mercenaries	181	4014	
Bridgetins	6	135	
Minims, Servites	12	257	
Of St. Francis of Sales	1	37	
Of l'Enseignance	11	377	
Of the Holy Sepulchre	1	24	
Of St. Laurence Justinian	3	85	
Nazarites, Premonstratensians	2	47	
Beguines	53	458	
Of the Military Orders	41	525	
Carmelites	103	2024	
Dominicans	144	2904	

Recapitulation.

Monks, of 1925 convents	—	—	49238	} 147657
Nuns, of 1081 convents	—	—	22347	
Secular clergy	—	—	60238	
Ministers of churches	—	—	15834	

State

State of the Clergy of France before the Revolution.

Archbishops and bishops	—	—	136	} 241989
Dignitaries and canons of chapters and colleges	—	—	11853	
Inferior servants of the choir	—	—	13000	
Priors and chaplains	—	—	27000	
Parish priests	—	—	40000	
Vicars	—	—	50000	
Ecclesiastics in orders, with or without benefices	—	—	100000	
<i>Monks.</i>				
Chiefs of the orders	—	—	1120	} 78015
Abbeys of men	—	—	6740	
Other established societies	—	—	23655	
Mendicants	—	—	46500	
<i>Nuns.</i>				
Abbeys of women	—	—	10120	} 79972
Priories of women	—	—	2560	
Canonesses	—	—	600	
Other established societies	—	—	64000	
Societies without foundation	—	—	2692	

Recapitulation.

Secular clergy	—	—	241989	} 460078
Monks	—	—	78015	
Nuns	—	—	79972	
Inferior ministers of the churches	—	—	60302	

The clergy of France, as appears from the above summary, amounted to one fifty-second of the whole population, estimating this latter at about twenty-five millions; whereas the clergy of Spain, if the population of this country be reckoned at eleven millions, forms no more than one sixty-ninth of the whole.

The Spanish church is very richly endowed; the archbishops and bishops in particular have princely

princely revenues. The annual income of the archbishop of Toledo amounts to twelve millions of reals (125,000*l.*). That of the archbishop of Valencia amounts to 280,000 ducats, and those of the archiepiscopal provinces of Seville and San-Jago are still more considerable. The bishop of Murcia receives annually about two millions of reals (20,833*l.*). The bishop of Lerida about 93,000 Catalan livres (10,000*l.*); and to the other bishoprics are attached revenues more or less considerable. The canonries are not less opulent in proportion; those of the see of Toledo amount to 100,000 reals, and few have an income of less than 40,000 reals. The dignitaries of the chapters are still more richly beneficed than the canons. Some of the monastic orders also possess immense wealth: the Carthusians and Hieronymites in particular are proprietors of the greatest part of the districts that they inhabit, and the latter have a monastery at the Escorial, the revenue of which amounts to 2,800,0000 reals (29,166*l.*).

The clergy of Spain have not unfrequently been subjected to reproach for the accumulation of such great wealth; nevertheless, the whole of the property of the Spanish church is inferior to that which formerly belonged to the French church. The individuals belonging to the former establishment were indeed richer than those belonging to the latter; but the French clergy being by much the more numerous, possessed as a body a larger

property than the Spanish church. From an estimate made in the year 1787, the revenues of the secular and regular clergy of France amounted at that time to about 178 millions of livres; a sum certainly far beyond that possessed by the church of Spain.

Ecclesiastical Tribunals.

The clergy of Spain, both secular and regular, is not amenable to the secular tribunals either in civil or criminal cases. It has its own tribunals, the jurisdiction of which is very ample, extending in certain circumstances even over the laity.

These tribunals take cognizance of many cases which, in France, have long since been remitted to the secular tribunals, such as promises of marriage, obstacles to the celebration or dissolution of marriage; accusations of heresy, sacrilege, and profanation; obstacles to religious vows, testamentary legacies for pious purposes, and crimes committed by ecclesiastical persons.

Each bishop has two jurisdictions, the *gracious* and *contentious*. The first he exercises in person or by his vicars general; the latter is exercised only by his vicars, who, on such occasions, assume the office and form of secular judges of the ordinary tribunals. In each diocese, according to its extent, are several of these tribunals established in different places. The officers of each tribunal are

an official or vicar, who acts as judge, a fiscal, a notary, and a principal alguazil, who is charged with the duty of executing the decrees of the court. The archbishops have, besides their diocesan courts, a metropolitan tribunal, composed in the same manner as the others, the business of which is to receive and decide upon all appeals from the courts of their diocesan bishops.

The papal nuncio resident in Spain has also a tribunal called the court of the nunciature: this court is at Madrid; in it the nuncio, as delegate of the sovereign pontiff, takes cognizance of all appeals from the metropolitan tribunals: he also watches over the execution of the briefs and bulls of the pope, provided they have received the *exequatur* of the council of Castile. This court consists of an assessor, six judges, a fiscal, and an abbreviator, all of whom are appointed by the king.

Thus the causes that come before the ecclesiastical tribunals may be submitted at the pleasure of the parties concerned to three degrees of jurisdiction; first to the bishop's court, whence they may be removed by appeal to the metropolitan court, and, lastly, to that of the nunciature. The police of each diocese is entrusted entirely to the bishop, who has a prison generally within the boundaries of his palace. Over these prisons no secular authority had ever exercised either jurisdiction or inspection till the year 1790, when on account of certain abuses that had excited the

attention of government, the king ordained that a minister of the royal audience of Valencia should pay a visit every week to the prison of the archbishop in that city. This is the first infringement on the jurisdiction of the Spanish church that has hitherto been carried into effect. There are also certain other tribunals established at Madrid, which on particular occasions take cognizance of affairs in which the clergy is concerned.

1. *The Royal Council of Orders*, which will be mentioned hereafter in treating of the military orders.

2. *The Real Junta Apostolica*, which takes cognizance of disputes between the bishops and the military orders.

3. *The Colectoría general de expolios y vacantes*, which takes cognizance of the revenues of vacant bishoprics.

4. *The Tribunal apostolico y real de la gracia del excusado*.

5. *The Colectoría y administration general del fundo pio benefical*.

6. *The Comisaría general de la Santa Cruzada*; which will be noticed when we come to treat of the administration of justice.

7. Another tribunal established for the especial purpose of watching over the purity of the Christian faith, is the *Inquisition*, a court the name alone of which excites in most minds the involuntary sentiment of profound dread. But this tribunal is no longer

longer what it was formerly ; its sentences are at present dictated by sentiments of mildness and peace ; the spirit of toleration influences its decrees ; and those crimes which elsewhere would be punished by death, are seldom visited by the inquisition with heavier chastisement than imprisonment, whipping, or the galleys. This tribunal is at present rather an engine of police than subservient to ecclesiastical purposes ; it is in the hands of government, by which its operations are called forth, directed, and controlled, and by which they may afterwards be modified or annulled. No change has taken place in the form and manner of its proceedings, which are always covered by impenetrable secrecy, but the objects of its notice are at present rather political principles than religious opinions ; moreover, it seldom acts except in cases of open and public scandal, and never till after private notice and advice have been had recourse to ineffectually.

It is now more than a century since the people of Spain have beheld an *auto da fé*, the last having taken place in the year 1680, under the reign of Charles II.

The inquisition was established in 1480 by Ferdinand and Isabella. It was received without difficulty into the provinces composing the kingdom of Castile. The first tribunal was established at Seville, and others were in 1483 appointed in Castile and Leon. Granada received one in 1526,

but the people of Aragon long refused to be subject to this new authority; popular tumults broke forth, and Pedro d'Arhuez, the first inquisitor in Aragon, was slaughtered at the foot of the high altar in Saragossa. By dint of perseverance and authority, it was at length established in this province in 1485.

There are at present fifteen tribunals of the inquisition in the European territory of Spain. Of these the chief, and that on which all the others depend, is at Madrid. This supreme tribunal consists of a president, eight members, a superior alguazil, and a secretary. The president is nominated by the king, and is called the grand inquisitor or inquisitor-general. The other courts of the inquisition are at Granada, Seville, Murcia, Cordova, San-Jago, Cuença, Llerena, Valencia, Saragossa, Barcelona, Logrono, Valladolid, Toledo, and Madrid. Each of these courts is composed of two or three inquisitors, a fiscal, a superior alguazil, and a secretary. All the offices of the inquisition were formerly filled up by monks, especially of the Dominican order; but, at present, they are entirely held by the secular priests, the superior alguazil excepted, who is generally selected from among the inhabitants of the town where the tribunal is established. To each tribunal is appointed a department or district, within which alone it is allowed to exercise its functions, and of the various transactions within which it collects

collects information by means of commissaries distributed through the different towns under the name of *calificators of the holy office*.

The suppression of the inquisition in its present reduced state, though upon the whole desirable, would be a sacrifice rather to the glory than to the tranquillity of Spain. Its name will always continue to be odious, however its influence may be diminished, or its constitution modified ; and when it is once abolished, posterity will place its cruelties in the number of those pernicious errors which originate with ignorance, are rendered null by civilization, and are finally abolished by all wise governments.

Rights and Jurisdiction of the Pope in Spain.

In Spain, the popes formerly nominated to all benefices and all ecclesiastical dignities if they became vacant in the months of January, February, April, May, July, August, October, and November ; they also nominated at all times, and to all benefices, the possessors of which happened to die at Rome ; they had also claims on every benefice for expectatives, reserves, and indults ; they also enjoyed the revenues of all consistorial benefices during their vacancy ; they levied annates and half-annates on all benefices ; they received fifteenths on all benefices attached to universities, colleges,

seminaries, and hospitals, and all other corporations in mortmain; finally, they gave bulls for all benefices, within ecclesiastical patronage, which became vacant during any of the eight reserved months.

All these rights were ceded by pope Benedict VI. for himself and his successors, to Ferdinand VI. and his successors, in virtue of a concordat dated 11th of January, 1753, and confirmed by a bull published in the month of June following.

By other royal decrees and papal briefs issued posterior to the above concordat, the sovereign pontiff grants no more bulls for benefices, except for the consistorial ones, and for those the nomination to which he has reserved for himself: it is even forbidden to any subject of the king of Spain to solicit either bulls or briefs from the pope relative to objects of ecclesiastical discipline; the only purpose for which they are allowed to demand briefs being to dispense with canonical impediments in order either to engage in marriage, to hold certain benefices, or to enter into holy orders; and even this demand must pass through the chamber of Castile, that the brief may be solicited at Rome by the agent of the king and of the Spanish nation. It has sometimes happened, that persons attached to ancient usages have thought themselves in need of a licence from the court of Rome in order to obtain canonical possession of benefices, to which they

they have been appointed; but the council has always refused permission for any such application to the court of Rome.

The Spanish nation recognizes no authority or jurisdiction of the pope in the temporal concerns of ecclesiastical benefices. No briefs nor bulls are received, published, or executed in Spain, unless they have been examined by the chamber of Castile, and have received its *exequatur*, or licence.

In consequence of the same concordat, and of various briefs and royal edicts founded upon it, the king at present nominates not only to those benefices, the patronage of which belongs to the crown, but also to all the benefices in the patronage of the church, which become vacant during any of the eight months formerly reserved by the pope, as well as to all those that become vacant in consequence of the former incumbents having been promoted by the king: the crown also issues licences to enable those who are nominated to take possession of their preferments. The revenues of consistorial benefices during their vacancy go to the crown, on condition of their being applied to charitable uses. The annates, demi-annates, and quindennes belong to the king, who also has the right of granting pensions on the archbishoprics and bishoprics, to the amount of one-third of their entire revenue.

The pope, however, still preserves in Spain two very important privileges, namely, the supreme administration

ministration of the *Contentious jurisdiction* over all cases that are brought before the ecclesiastical tribunals, and the free and independent nomination to fifty-two of the best benefices. He exercises the former by means of his nuncio and the court of the nunciature, of which we have already spoken; but this power is greatly moderated and influenced by the right possessed and exercised by the king, of nominating all the members composing this court. The latter privilege, however, is of more direct utility to the holy see: the pope, in the forced renunciation of his rights in favour of the kings of Spain, has had the address to reserve in perpetuity the nomination at all times in the year to fifty-two cathedral dignities, canonries, and other benefices, distributed one in each diocese, and perfectly independent of the royal authority.

Nomination to Benefices.

The kings of Spain have long regarded themselves as the immediate patrons of all the benefices, dignities, and bishoprics in their dominions. The chapters of the cathedrals were indeed in the custom of electing their own bishops, but the crown had always a preponderating influence over these elections. In the year 1482 the catholic king obtained for himself and his heirs a papal bull, granting him the power of nomination to all the bishoprics

bishoprics in his dominions. The king in consequence presented to the pope all the persons nominated to sees and other consistorial benefices; while the sovereign pontiff himself nominated to all the other benefices under ecclesiastical patronage which became vacant during the reserved months. By the concordat the king continues to nominate to all the archbishoprics, bishoprics, and other consistorial benefices, on condition that the persons so nominated shall procure bulls of licence from the court of Rome. He nominates (as has always been the case) to those benefices which are in the immediate patronage of the crown. He nominates also to the dignities, canonicates, prebends, and semi-prebends, both cathedral and collegiate, that are in the patronage of the church, when they become vacant in any of the eight months formerly reserved by the pope; but when the vacancy happens in any of the other four months the right of nomination belongs to the particular ecclesiastical patrons. The lay patrons fill up vacancies under their nomination, at whatever time of the year they happen; for neither the king nor the popes have ever been able successfully to infringe on their privileges.

The concordat, together with the bulls and royal decrees that were issued, explanatory, and in confirmation of it, has established the following form of nomination to benefices, and has determined the conditions and qualifications of investi-

ture,

ture, which latter, however, are not unfrequently dispensed with in favour of those candidates who are in possession of court influence.

The ecclesiastical patrons nominate to their benefices in the four months not reserved by the pope, as the lay-patrons do to the livings that are in their gift at any time of the year; neither the one nor the other being under any obligation to observe the conditions and formalities about to be mentioned: they are only required to present their candidates to the ordinaries, who grant them collation to the benefices to which they have been nominated.

The chamber of Castile proposes to the king the candidates for archbishoprics, bishoprics, and other consistorial benefices: it also proposes the candidates for the benefices under ecclesiastical patronage when they fall vacant in any of the eight reserved months. Out of those who are proposed the king selects whom he pleases, and presents all those appointed to consistorial benefices to the pope, from whom they receive their bulls of licence: but those appointed to non-consistorial benefices are empowered to hold them by the royal authority alone, without the concurrence of the pope being required.

The king fills up of himself, without the interference of the chamber of Castile, those benefices that become vacant by the preferment of their incumbents to other benefices.

All the candidates for vacant benefices are required to transmit a memorial, containing the reasons of their claims for preferment, together with letters of recommendation from their bishops, and certificates of their birth, their legitimacy, their age, the place of their residence, the length of time that they have studied, the examinations that they have undergone, the degrees that they have attained in the Spanish universities, their employments, and their services; all these documents must be presented to the secretary of the chamber of Castile in the course of three months, if the benefice solicited has been vacated by death; or to the secretary of justice in the course of one month, if the vacancy has happened by promotion.

The only persons eligible to the dignities of the church are collegial canons, and parish priests of the first class.

Those eligible to cathedral canonries are arranged in three classes; from each of which the candidates are chosen in regular succession.

The first class includes the cathedral prebendaries and collegial canons of the same diocese, and the chaplains of the royal palaces; the second includes such of the parish priests of the same diocese and of the ecclesiastical judges as have been twelve years in the public service; the third includes those professors of universities and directors of colleges and seminaries who have been twelve years in service.

The

The collegial canonries and the cathedral and collegial prebends and semi-prebends are distributed to the priests and others occupied in the service of the cathedrals.

The vacancies in benefices with cure of souls are filled up in a different manner. A competitory examination is held, after which the ordinaries or ecclesiastical patrons propose the candidates to the king, who nominates and gives the appointment accordingly.

All those possessed of benefices, or of pensions on the revenue of benefices, pay an impost which is hereafter described.

Impost on the Clergy of Spain.

If the number of individuals composing the Spanish clergy, and the amount of the revenue enjoyed by them be compared with those of the clergy of France before the revolution, it will be found that the subsidies granted by this latter body were much less considerable than the contributions of the Spanish clergy. That the impost appeared more considerable was the fault of the French clergy; for whenever a *voluntary gift* was required of them, the sum demanded was raised by a loan; thus a considerable debt was accumulated, the interest of which continually increasing, became a heavy tax, especially on the lower orders of the ecclesiastical body.

The

The imposts levied on the Spanish clergy are:

1. The *Mezada*, or one month's income on all benefices, to which the king nominates, and the income of which is less than 300 ducats per annum. This tax is paid by the incumbent at the time of his presentation to the living, and produces on an average an annual revenue of 215,400 reals, (2,236*l.* 15*s.*)

2. A similar tax on those appointed to ecclesiastical pensions of less than 300 ducats; by which is raised annually about 50,000 reals (520*l.* 16*s.* 8*d.*).

3. The *Media annata*, or six months income payable by the new incumbent on receiving his appointment to any living of a greater annual value than 300 ducats in the patronage of the king. It produces on an average about 1,360,000 reals (14,166*l.* 13*s.* 4*d.*) per annum.

4. A similar tax on those appointed to ecclesiastical pensions exceeding 300 ducats, producing about 960,000 reals (10,000*l.*).

5. The *Quindenue*, or six months income, payable once every fifteen years on all benefices attached to corporations in mortmain.

6. The *Espoliòs y vacantes*, or the revenue of all ecclesiastical offices, from the highest to the lowest, in the patronage of the king, or the church, during their vacancy.

7. The *Temporalidades*, or the revenues of suppressed religious orders, such as the Jesuits, the Antonines,

Antonines, &c. I have not been able to learn the amount of this or of the two preceding imposts.

8. Every cathedral and collegial benefice, together with all others (except benefices with cure of souls), the income of which amounts to 600 ducats, pays to the king annually one-third of the clear revenue, amounting in the whole to about 16,800,000 reals (175,000*l.*).

9. A similar tax to the preceding (and with like exceptions) is levied on benefices, the income of which is between 300 and 600 ducats, amounting in the whole to about 248,000 reals (2,583*l.* 6*s.* 8*d.*).

10. The *Benevolence*, or voluntary gift.

11. The *Escusado*.

12. The *Subsidio* or *Casa demera*. A tythe on every parish, granted by the popes to the king of Spain. This, however, is regulated by a *modus*, and, in consequence, produces much less than its real amount.

These three imposts produce, on an average, about 15,000,000 reals (156,250*l.*).

13. The *tercias reales*; a tax of two-ninths of all ecclesiastical tythes. It is collected in kind, but from mal-administration scarcely produces more than 6,000,000 reals (62,500*l.*).

14. The king may legally dispose of one-third of the income of all archbishoprics and bishoprics, but this right is exercised with great moderation. Its amount is not drawn out in one gross sum, but pensions and sums destined for objects
of

of public utility are assigned on the revenues of the various sees, but hardly ever amounting to one-fourth of their income.

15. The pensions assigned to the members of the order of Charles III. are paid by the clergy both of Old Spain and the colonies: the sum levied on the former amounts to 1,400,000 reals (14,583*l.* 6*s.* 8*d.*) raised according to the following proportions:

By the order of San Jago	—	—	428,011
———— Calatrava	—	—	303,845
———— Alcantara	—	—	200,173
———— Montesa	—	—	6,7971
By the archbishoprics and bishoprics			200,000
By the dignities, canonries, and abbacies			200,000
			<hr/> 1,400,000

Thus the imposts peculiarly payable by the clergy of Spain amount annually to about 42,033,400 reals (437,840*l.* 18*s.* 2*d.*), exclusive of the *quindenes*, the *espolios y vacantes*, the *temporalidades*, and the thirds of the revenue of the archbishoprics and bishoprics.

The clergy are also liable, but in a small proportion, to the *millones*; a tax levied on the inhabitants of Spain in general.

These imposts are collected in virtue of different concessions made by the sovereign pontiffs to the kings of Spain; among the rest by the Concordat, which has been already mentioned, and subsequently by a brief of Clement XIV., dated

21 Feb. 1772. The payment of the pensions of the order of Charles III. was ordered by a brief of Pius VI., dated 14 March, 1780; and the *subsidio* was granted by a brief of Pius V. in 1561.

General Observations on the Spanish Clergy.

We have already stated that the Spanish clergy, in proportion to the population of the country, is less numerous than was the clergy of France prior to the revolution; that even their wealth is less considerable, but better administered; and that their contribution to the public revenue is much greater: it only remains to say a few words on the general conduct of the Spanish church, and its influence on the state. After all the perverted and malicious industry that has been exerted in the examination of this question, the result has turned out highly favourable to the superior orders of the Spanish clergy, who are, for the most part, exempt from those irregularities which are charged (not altogether without reason) on the clergy of other countries. The conspicuous situations in the Spanish church are by no means considered as the patrimony of the rich and noble, but as the well merited reward of irreproachable conduct. Whatever may be the rank of an ecclesiastic in the sacerdotal hierarchy, he never habitually absents himself from his proper place of residence, where
he

he expends the revenue of his benefice in alms or public works. From the period of the reconquest of Spain from the Moors, most of the public establishments owe their foundation to the clergy, by whom also whole towns have been rebuilt and raised from their ruins. The most beautiful aqueducts, fountains, and public walks in the cities have been constructed at the expence of their bishops; from them also the poor have received the most effectual relief in times of scarcity, epidemic disease, and war. The bishop of Orense converted his episcopal palace into an alms-house, where were lodged and supported 300 French ecclesiastics, condemned to transportation during the furies of the revolution: the prelate himself took his place at their table, and refused to partake of any indulgence that he could not also procure for his guests. Cardinal Orenzana, archbishop of Toledo, converted the alcazar of that city (formerly a palace of the Gothic kings) into an establishment wherein are received two hundred children, and seven hundred poor persons of all ages. The bishop of Cordova, during the scarcity of 1804, and for a long time afterwards, made a daily distribution of twelve hundred rations of bread to the poor inhabitants of his diocese. The aqueduct which conveys water to the city of Tarragona is the work of their archbishop, who has thus conferred upon the place the inappreciable benefits of cleanliness and health; to both of which it was long

a stranger. Similar instances of public spirit may be found in almost every diocese.

With regard to the religious orders, their conduct is certainly less exemplary, though by no means meriting the reproaches that have been so liberally cast upon them: the reforms that have taken place at various periods have stopped the progress of the abuses introduced by length of time; and as the numbers of the monks have diminished, their pernicious influence on public opinion has proportionably declined. Some progress has been made in the desirable policy of uniting the different orders of the same rule into a single order; and from the present prohibition to receive novices it is probable that several orders are about to be totally suppressed.

CHAP. II.

ADMINISTRATION OF JUSTICE.

Inferior Tribunals.

EVERY city, town, and village, has either a corregidor, a superior alcalde, or a simple alcalde, nominated by the king in those places which are immediately dependent on him as their feudal lord, and in other places by the particular ecclesiastical or secular lord of the territory. These officers are charged with the superintendence of the police in the places where they reside, and are the official presidents of the municipal body.

The corregidores and superior alcaldes have a district of greater or less extent, in which they exercise their jurisdiction, and from which appeals lie only to the audiences, the chancery, and the council of Castile.

The simple alcaldes watch over the police of the subdivisions of the preceding districts, and are subordinate to the jurisdiction of the corregidor or superior alcalde.

There are two kinds of corregidores; the first are gentlemen of good family, styled *de capa y espada* of the robe and sword, the second are lawyers.

The former reside in the principal cities of the monarchy, and are entrusted with the government of the cities, with the superior branches of the police, and not unfrequently with the command of the military force; also with the immediate execution of the orders of the court, the regulation of the markets, and the price of commodities, and with all that relates to the billeting and expediting the march of troops. They determine, without expence, and in a summary manner, causes of little importance, and occasionally pronounce sentence in suits of law, but, in the latter case, their judgments are not definitive, unless they have received the sanction of the superior alcalde of the district; to this latter officer, indeed, it belongs to pronounce sentence on all suits of law, whether civil or criminal, that occur in the district where he presides. In all those cities which are, at the same time, the centre of a corregidorate, and the residence of a military governor, the two offices are blended into one, and the administration of justice is committed to the superior alcalde. The second class of corregidors, as has been already mentioned, is composed of lawyers. To them is committed the jurisdiction of those towns of inferior consequence where there is no superior alcalde; in consequence, these magistrates in their small districts exercise the office both of corregidor and alcalde. In some places, on the other hand, there is no corregidor, but only a superior alcalde,

in whom, as in the former case, the offices of corregidor and alcalde are united.

The business of the simple alcaides is to regulate the police of the villages and small towns in which they are established, and to pronounce summary and gratuitous judgment in such cases of trivial moment as occur. In some places in Catalonia these officers are called *bailles*. The simple alcaides are further charged with the pursuit and arrestation of robbers, vagabonds, and malefactors in general: sometimes they perform this duty in person, but most commonly commit it to the superior alguazil, to whom this department of police is especially entrusted. The superior alguazils carry a cane in their hands and a sword by their sides; a mark of office and dignity that in Spain is allowed to no others except alcaides, physicians, staff officers in the army, and judges of the supreme courts. When the alcaides appear in public they are preceded by one or two subaltern officers called *ministers*, carrying a long wand in their hands and a sword by their sides.

The corregidores and superior alcaides are divided into three classes; the lowest comprehends those whose annual appointments do not exceed 1000 ducats, the next includes those who have 2000 ducats, and the highest includes those whose pay exceeds the last mentioned sum. It is necessary to have served six years in each of the lower classes before a man can be appointed to the

highest, the members of which are successively promoted to the audiences, or chancery. The conditions requisite for entering the lowest class are, having been born in lawful wedlock, having studied for six years in a university, and having practised at the bar for four years. The advocates of the college of Madrid, and of those audiences and chancery courts where there are colleges, may be promoted to the second class without passing through the first, but they are required to prove a six years service in these courts, exclusive of six years study at the university, and four years practice at the bar.

The corregidores and superior alcaldes cannot be appointed to those districts in which they have been born or have resided. They are all nominated by the king on the presentation of the chamber of Castile, and this council is obliged by law to present for promotion from the lower to the higher ranks those who stand by seniority at the head of their respective classes, unless an adequate reason can be assigned for departing from the rule: here, however, as in other cases, court interest supersedes the strict execution of the law. The corregidores and superior alcaldes take cognizance of all civil and criminal causes of whatsoever nature they may be, and without distinction of persons, except where the public finances are concerned, or the clergy, the military, and other privileged orders. The appeals from their decisions

sions are carried to that court of audience or of chancery within the immediate district of which they are situated.

Superior Tribunals.

The audiences, or royal audiences, are superior tribunals distributed through the provinces, and composed of a greater or smaller number of judges. In the continent of Spain are seven audiences; namely, that of Galicia in the city of Corunna; that of Seville in the city of the same name; that of Asturias at Oviedo; that of Aragon at Saragossa; that of Valencia in the city of the same name; that of Catalonia at Barcelona; and that of Estremadura at Cacerez. Each audience has a particular circuit within which it exercises its jurisdiction, and these, together with the provinces of the two chanceries of Valladolid and Granada, and of the royal council of Navarre, include the whole European territory of Spain.

Each audience has a regent, who is the regular president of such as are established in cities where there is no captain-general; but where there is this military officer, the regent is president only during his occasional absence.

The audiences of Seville, Corunna, Saragossa, Valencia, and Barcelona, are each subdivided into three chambers, two of which are for the determination of civil, and the other of criminal causes.

Each

Each chamber is composed of four judges (except in the audience of Barcelona, each chamber of which is composed of five judges). In the first chamber the regent presides, in the third, or criminal court, one of the judges is president with the title of governor. Each of these audiences has two fiscals or secretaries, and a superior alguazil. The audience of Seville has also three chambers of four judges each, but the third chamber has only a single fiscal. That of Oviedo has only one chamber, composed of a regent, four judges, a fiscal, and superior alguazil.

These tribunals take cognizance of all matters of police and of appeals from the sentences or judgments of the corregidores, superior alcaldes, and all the other unprivileged lower tribunals. In civil causes their determination is absolute when the object of litigation does not exceed 10,000 maravedies (3*l.* 0*s.* 9½*d.*), but in causes that involve a larger sum an appeal lies to one of the chanceries or to the council of Castile. A second application may also be made to the audience court which pronounced the first decree, on a plea of error. In criminal cases their sentence is without appeal. The audience of Seville receives appeals not only from the courts of its own province, but even from the audience of the Canary Islands, when the matter in question is capital punishment, or a property of greater value than 30,000 maravedies. The audiences of Saragossa, Barcelona, and

and Valencia, communicate in certain cases immediately with the council of Castile.

The chanceries are courts of a higher order than the audiences; and of these there are only two, namely, at Valladolid in Old Castile, and at Granada in the kingdom of the same name. The first is the most ancient: it was formerly established at Medina del Campo in the kingdom of Leon; the latter, formerly established at Ciudad Real, was transferred, in the year 1494, to Granada. That of Valladolid comprehends within its jurisdiction all Spain lying beyond the right bank of the Tagus; that of Granada includes the country beyond the left bank of the same river.

Each of these chanceries has a president with the title of *illustrissime*, and is divided into six *salas* or chambers, four for civil, and two for criminal affairs; these last have also the decision of all cases relative to the acknowledgment, support, and declaration of nobility, and the maintenance of the privileges of this illustrious body. The members of the four first chambers are called auditors, and those of the two last are named *alcaldes del crimen*. There are four members in each chamber, besides a president of the whole body with the title of governor.

Each of the two chanceries has two fiscals, a superior alguazil, two advocates, and a solicitor for poor clients, two receivers, and a great number of secretaries. The chancery of Valladolid has also
a grand

a grand judge of Biscay for the special conservation of the privileges of that lordship.

These two tribunals take cognizance in the first place of all civil and criminal causes that occur within five leagues of the cities wherein they are established; also of all causes in which the royal household is concerned, or in which the corregidores, superior alcaldes, and other officers of justice are personally interested as plaintiffs or defendants; also of all questions relative to the privileges of the nobles, and the recognition and maintenance of nobility: they also receive appeals from decisions made by the courts of audience.

An appeal lies from the sentence of these two courts, first by a demand of revision, on the plea of error, to the court itself which pronounced the sentence; and afterwards by a petition presented within twenty days to the king, provided the object of appeal is a civil suit involving property to the amount of 3000 gold doubloons (10,000*l.*) and upwards. The king refers the final decision to the council of Castile, upon which the plaintiff deposits the sum of 1500 pistoles (223*l.* 2*s.* 2*d.*) which, if he loses the cause, is forfeited and distributed in the following proportions, viz. one-third to the crown, one-third to the superior judges of the court, and the remainder to the defendant.

The kingdom of Navarre having retained a considerable portion of its ancient privileges possesses a royal council, which judges definitively without
allowing

allowing further appeal to any of the audiences or to either of the chanceries. It holds its sittings at Pampeluna, and has for president the viceroy, and in his absence a regent. It is divided into two chambers; the first consisting of six auditors, and the second of four *alcaldes*: there are also attached to it a *fiscal*, and several secretaries and *alguazils*. It takes cognizance by appeal of all civil and criminal causes in the subordinate courts, and, in concurrence with the viceroy, watches over the internal police and peculiar privileges of the kingdom of Navarre.

Navarre is also the only province of Spain that possesses a chamber of account. This chamber takes cognizance of the royal domains and public finances within the limits of the province. It is composed of a president who must be a lawyer, of three counsellors, of a steward of the royal domains, and of a treasurer.

Council of Castile.

The royal and supreme council of Castile, commonly called the council of Castile, holds its sittings at Madrid. It is regarded both as the supreme judicial tribunal of the state, and the privy council of the sovereign. At present we shall consider it only under the first of these characters: it was instituted in the year 1245 by the
king

king Saint Ferdinand. Its president has the title of president of the council, or president of Castile: his power is very extensive, and has often served as a counterpoise to the royal authority. This high office, when occupied, is usually possessed by a grandee of Spain, but of late years it has generally remained vacant; in which case one of the members of the council itself performs the functions of president, with the title of governor.

The council, when complete, consists of a president, a governor, twenty-nine counsellors, and three fiscals, besides reporters, secretaries, keepers of the seal, porters, alguazils, and receivers. In all petitions presented to it it is addressed by the title of *highness*, and in all memorials by that of *majesty*. It meets every Friday in the chamber of the king, to communicate to him the state of the nation, and during this interview the members are seated and covered. All sentences pronounced by the superior tribunals may be brought for revision to the council of Castile, on which account it is divided into five chambers or committees.

Of these chambers two are called *de gobierno*, or of government; one *de mil y quinientos*, or of fifteen hundred; one of justice; and one of the provinces.

The two chambers of government are composed, one of twelve and the other of four counsellors, and take cognizance of disputes arising out of the exercise of the ecclesiastical jurisdiction, and

and of those courts to which are entrusted the care of the forests, plantations, roads, bridges, and embankments : they also decide upon all questions relative to the management of the public revenue, on all appeals from the audiences of Seville and Valencia, and of those occurring in Madrid itself, or within a circuit of five leagues beyond the city, which it is not thought proper to refer to the courts of chancery. From this chamber also issue all permissions to break up uncultivated, common, or emparked land. It also receives the oaths of the judges of the other jurisdictions.

The *chamber of fifteen hundred*, established in the year 1390, is composed of five counsellors. It takes cognizance of the municipal imposts of Madrid, of the decrees and sentences of the *mayorazgos* and feudal lords ; of the privileges of the *Mesta*, and of appeals from the court of that name ; also of appeals from the judge of the receivers of the taxes, and from the judge to whom is committed the protection of the hospitals. This chamber besides, in conjunction with those of justice and of the provinces, decides finally on all cases of reversion to the crown, and on those suits which require the deposit of fifteen hundred pistoles ; from which latter circumstance, indeed, it has acquired its name.

The *chamber of justice* is composed of four counsellors, and takes cognizance of appeals from the provinces under the crown of Aragon, and from
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the judges of commission ; that is, those members of the council who act in virtue of a special commission from the king. It also takes cognizance of licences and approbations granted by the synods and the licensors of literary works, of disputes relative to the examinations and retention of the bulls and briefs of the court of Rome ; of differences between the ordinary courts and those of the rights of pasturage possessed by certain towns. In certain cases, as already mentioned, it acts in conjunction with the *chamber of fifteen hundred*.

The *chamber of the provinces*, composed of four counsellors, takes cognizance by appeal of the sentences of the provincial alcaldes, and of cases in which the judges of the other courts differ among themselves ; it grants *auxiliatories* or licences for the execution of sentences by the alcaldes of the royal household, and by the corregidor of Madrid and his lieutenants when they are to be carried into effect in the provinces. On certain occasions also, as already mentioned, it acts in conjunction with the two preceding chambers.

Tribunals of Exception.

The tribunals of exception, that is, such as withdraw persons and property from the jurisdiction of the ordinary tribunals, are so very numerous in Spain, that nearly half the kingdom, at least half the

the business of the kingdom, is independent of the ordinary judges.

The various *ecclesiastical tribunals*, of which we have already spoken in the preceding chapter, take cognizance of all causes in which either the secular or regular clergy are concerned, and of many lay transactions which in other countries are submitted to the civil tribunals.

The *fifteen courts of the inquisition* judge not only those causes in which the interests of religion are concerned, but also all those suits in which any individual in the employ of these courts is engaged.

The *Comisaria general de la Cruzada*, established in the year 1525, takes cognizance of appeals from the six sub-delegates, of disputes relative to the *Crusada* and the *Escuzado*; also of all property without owners, and of successions in cases of intestacy. This court is composed of a commissary general, two assessors, a treasurer-general, a fiscal, and a secretary.

The *Court of general superintendence of rural affairs and of successions in cases of intestacy* takes cognizance of those cases indicated by its name. It is composed of a superintendant-general, a sub-delegate judge, a fiscal, and a treasurer-general.

The *Court of Prato Medica* takes cognizance of affairs relative to medical, surgical, and pharmaceutical police, and will be more particularly de-

scribed when we come to treat of the state of medical science in Spain.

The *military courts* take cognizance of cases in which the armed force of the country is concerned, and are several in number, namely, the particular tribunal of each of the four companies of body guards of the king, that of the regiment of Spanish guards, and of the regiment of Walloon guards; also the courts of the secretaries at war of the army and of the navy, and of the supreme council of war. All these will be treated of more at large in the chapter relating to the administration of the army.

The *Court of the Mesta* superintends the police of the flocks of sheep, and has been already noticed in the chapter on the rural economy of Spain.

The *Court of the military orders* determines all cases relating to these public bodies, and will be more particularly mentioned hereafter.

The *Real Junta de facultades de viudedades* is composed of three members of the council of Castile, and takes cognizance of the settlements made by the possessors of *mayorazgos* on their husbands or wives on or after marriage.

The *Court of general direction and superintendence of couriers, posts, inns, roads, and canals*, takes cognizance of all cases in which the establishments mentioned in its title are concerned. It consists of a superintendant-general, four directors-general,

two treasurers-general, an assessor, and a fiscal, of which the two latter alone are lawyers.

The *royal and supreme court of appeal of couriers, posts, inns, roads, and canals*, receives appeals from the decisions of the preceding court; it is composed of a president, nine members, a secretary, an accountant-general, and two fiscals.

The *Real Junta de Caballeria*, established by Philip IV. in the year 1659, watches over the preservation and multiplication of the celebrated races of Spanish horses, particularly those of Andalusia and Estremadura.

The *Real Junta de Obras y bosques*, established by Charles I. in the year 1545, superintends the keeping up and increase of the forests, fisheries, chases, parks, and palaces of the king. It also recommends to his majesty fit persons to fill up the situations and employs in the above departments, and regulates the royal donations of wood, barley, and wheat. It is composed of the chief mayor domo, grand equerry, grand huntsman, and grand falconer, of the presidents of the council of Castile and of finances, of two counsellors of the chamber of Castile, of an alcalde, a fiscal, a secretary, an accountant, and an alguazil.

The court of *Alcaldes de Corte*, or of the royal household, is one of the most ancient judicial establishments in Spain; mention is made of it in the reign of Alphonso the Wise in the 13th century, at which time it took cognizance of all civil

and criminal causes relating to the court and the city in which the king resided. It consists at present of twelve judges or *alcaldes* presided over by a governor, and divided into two chambers. The inferior officers attached to it are a fiscal, two reporters, four criminal secretaries, and twelve civil ones, called also *provincial*. To it is intrusted the police of the capital, which is divided into as many wards as there are *alcaldes*, so that each judge has his peculiar district. It takes cognizance of all the civil and criminal causes of Madrid and the environs to the distance of five leagues: its sentence in criminal causes is final, but in civil cases an appeal lies to a committee of the same court assisted by the president of the council of Castile; the jurisdiction of this court also extends over every place in which the king and his household are actually residing. There is attached to it a considerable number of *alguazils*, to whom are committed the execution of its orders and the superintendence of the police. The dress of these *alguazils* is remarkable, consisting of an enormous white peruke, a black cloak, a long sword by the side, a great staff in the hand, and a small three-cornered hat on the head: they are feared and hated by the people, who are always ready to do them an ill turn when they can with safety. There are also four courts of exception relative to particular branches of the royal revenue. The *Real Junta de Tabaco* enquires into frauds committed

mitted in this particular branch of the excise. The *Real Junta de la unica contribucion* takes charge of the distribution of new taxes and imposts in proportion to the property and means of the people. The *Tribunal de la contaduria mayor* examines the accounts of the treasurers, receivers, administrators, and farmers of the royal revenue. Most affairs of trade and commerce are also submitted to tribunals of exception, the number of which is considerable. The *Real Junta de comercio, moneda y minas* was established in the year 1679, and was united in 1730 with the tribunal, to which was committed the care of the circulating specie of the kingdom. It is composed of members of the councils of Castile and of finances, and takes cognizance of all objects of commerce and suits relating to them; also of appeals from the sentences of the lieutenants of the corregidor of Madrid in all suits that concern the *gremios* or incorporated mercantile companies of that city; also of appeals from sentences pronounced by the superintendant of the mint or his subdelegates in civil and criminal causes, wherein are concerned the workers in gold and silver, or those employed in the royal mint.

Besides the above tribunal, there are the *Consulates* established in the principal commercial towns of Spain, and composed of a few judges with a president, who bears the title of prior. These courts take cognizance of disputes between the buyer and seller of mercantile produce, and decide summarily

without the intervention of either attorney or advocate: an appeal, however, lies from their decisions to the judge of the *Alzades*. This latter court is composed of three judges, all of them merchants, and takes cognizance of appeals from the consular courts; its decisions are final except in a few cases, which are referred to the *Council of the Indies*.

The *royal and supreme council of the Indies*, besides the jurisdiction from which it specially takes its name, takes cognizance of cases connected with the rights and privileges of the Exchange of Seville, and receives petitions of appeal from the sentences of the consuls and the judges of the *Alzades*.

Another tribunal called the *royal audience of contracts of the Indies*, was established at Seville in 1503, and afterwards was transferred to Cadiz in 1717. It was composed of a president, three judges, a fiscal, a contador, and two depositaries: it took cognizance of commercial disputes between tradesmen, and its decisions were final in cases where the sum litigated did not exceed 6000 maravedies; where larger sums were concerned an appeal lay to the Supreme Council of the Indies. But this court has for some time past been suppressed.

Situation

Situation of the Magistracy in Spain.

In Spain, all those who are connected with the administration of justice are regarded with much deference and respect. The lowest corregidores enjoy the highest rank in the places where they exercise their authority. If the town is not of sufficient importance to have a governor or court of audience, the corregidor unites in his own person almost the whole civil authority; being at the same time president of the municipal police and the judicial court: hence it is a situation eagerly accepted by persons of rank.

The members of the audiences and the chanceries enjoy a higher degree of respect, which is still more marked towards the members of the council of Castile, and especially towards those few individuals that constitute the *Chamber of Castile*. This line of promotion rarely indeed leads to great wealth, but is the regular introduction to the titles of count and marquis, and sometimes even to that of grandee and minister of state.

Laws of Spain.

The common law of Spain has, in the course of ages, undergone various modifications. The

Romans, when they had conquered the country, introduced into it their system of laws, which afterwards was abrogated by the Goths; who, however, allowed the natives of the country that they had subdued to retain their ancient ordinances, a permission which preserved some relics of the Roman law.

The Gothic laws consisted of a few occasional decrees published at various times by the sovereign; but, being for the most part traditional, they were but little known and less regarded. Euric, who commenced his reign in 467, and died in 483, made a compilation of them, to which he added some new ones, and for the first time formed them into a system. But this first code of Spanish law related almost wholly to the Gothic conquerors of the country. Alaric, successor of Euric, published a system of laws for the use of the native inhabitants on the 3d Feb. 506. This new system, which was, in the main, an abridgement of the Theodosian code, and has been successively augmented by new laws, at present constitutes what is called *el Fuero juzgo*, and is still in force in particular provinces.

On the conquest of Spain by the Saracens the laws of the country were entirely abolished; and, as the reconquest was effected at various times and by different princes, the various and small kingdoms into which the country was subdivided when it was

was first recovered to Christendom were governed by very different systems of laws.

Navarre, governed by its own kings, formed a code of laws, the authority of which is still recognised in that province.

Biscay had retained the Gothic laws, but, in the year 1394, the states of that country superseded them by a new code, which was approved and confirmed in 1493 by queen Isabella: another change took place in the year 1526, when a new code was framed by the joint labours of several eminent lawyers.

Catalonia, on its conquest by the French, adopted the Gothic laws, to which were added a few introduced by its conquerors. These laws being, in a course of years, altered or forgotten, had fallen into desuetude, when Raymond Berenger III. count of Barcelona, made a collection in 1068 of the usages and customs of the province: to these he gave the force of laws, and there were added, at various times, such edicts proposed by the sovereign as had been adopted by the states. The entire collection forms a code which is at present in force, and is called the *Constitutions of Catalonia*, being a mixture of Roman and Gothic law, and of the ancient institutions of the southern provinces of France.

In Aragon the states of Sobrarbia had already, by the middle of the ninth century, compiled a code under the title of *Fueros* for the use of the
small

small kingdom in which they originated. Afterwards, as the boundaries of this state were gradually increased by conquests over the neighbouring Moors, each district and almost each town had its own laws, usages, and customs, which not only differed from, but were often contradictory to those of other districts in the same kingdom, whence resulted great confusion. In order to remedy this disorder, the states of Aragon assembled in 1248 at Huesca, compiled from the existing laws a code for the common use of the kingdom, which is still in force, and consists of a mixture of Gothic and Roman law, with some peculiar and local statutes.

The kingdom of Leon followed the Gothic law, which was first established there by king Bermudo in 982; in order, however, to supply the deficiencies of this code, he gave the authority of law, even in civil affairs, to the canons of the ecclesiastical councils. This system was altered by king Alphonso V. who, in the beginning of the eleventh century, undertook the task of legislating for this kingdom, at the same time that count Sanchez was similarly employed for Castile. The labours of both these illustrious princes were confirmed by the states assembled at Coyanza in 1050, after the union of the two crowns. Both these codes were founded upon the ancient Gothic law to the exclusion of every other; and so great was the general anxiety to prevent the intrusion of the Roman law,

law, that it was ordained if any pleader cited this latter as an authority, he should be fined and compelled to make an apology. The observance, however, of these laws fell gradually into neglect, so that king Saint Ferdinand undertook to form a new code: for this purpose he assembled the ablest lawyers of his state, and charged them to collect and examine the ancient laws, and make such changes in them as the times, circumstances, and equity might require. This important labour was not completed till towards the end of the reign of Alphonso the Wise, his son and successor: it was published in the year 1279, and confirmed to the sovereign the title of Legislator, which he had already merited by establishing the municipal government of his states under the same form as it exists at present. This code, known by the name of *Ley de las siete partidas*, is still in vigour, and is a compound of Gothic, Roman, and canonical law.

The catholic sovereigns, Ferdinand and Isabella, established some new laws under the title of *Ordenamiento real*. They moreover ordered the construction of a new code, which, after engaging for twenty-five years the attention of those employed about it, was published in 1505 (after the death of Isabella), by the states of Castile assembled at Toro, and became the established code of Castile.

The laws, which for a long time varied greatly in the different states of the Spanish monarchy, are at present reduced to a considerable degree of uniformity.

formity. Navarre and Biscay have retained their ancient laws and constitution; but the revolution, which took place in Spain at the beginning of the eighteenth century, enabled Philip V. to introduce into Catalonia and the kingdoms of Aragon and Valencia the laws of Castile, which, excepting a few alterations, rendered necessary by local peculiarities, still continue in full effect.

The laws of Castile, which are thus become those of almost all Spain, are contained in the codes known by the titles of *Fuero juzgo*, *Ley de las siete partidas*, *Ordenamiento real*, *Fuero real*, and *Recopilacion*: of these the latter is a collection of occasional edicts of the kings of Spain, and enjoys the highest authority.

The Roman law has no validity in Spain, and though it may be studied by a few lawyers, as containing first principles universally applicable, yet it is never quoted in the courts, and is expressly excepted against by some of the old laws of Castile, as we have already mentioned.

The conducting a lawsuit in Spain is subject to very complicated forms; whence necessarily results a slowness of progress extremely prejudicial to the interest of the suitors, and the establishment of truth: the whole business is carried on by *writers*, a branch of the legal profession, which will be described more at large hereafter.

In the superior tribunals the management of causes is, in like manner, committed to a kind of subaltern

subaltern magistrates, called reporters, *relatores*, who contrive to render their own department a situation of much greater emolument than that of the judge.

Remarks on the Organization of the Spanish Tribunals, and the Forms of legal Process.

In all the branches of civil, military, ecclesiastical, and judicial administration in Spain is evident a spirit of mildness and paternal indulgence, which often degenerates into great abuse. By multiplying courts for the administration of justice, and by establishing the long series of appeals from jurisdiction to jurisdiction, in order that each case may be heard and reheard, and receive an equitable sentence, the still more important advantages of prompt decision are sacrificed, and a wide door is opened for chicane. So obvious and pressing is indeed this grievance, that many of the most judicious and best informed among the Spaniards themselves have not hesitated to publish very freely their sentiments on this occasion.

It is universally acknowledged that the courts of exception are far too numerous: they enfeeble the authority of the established judges, and withdraw a number of individuals from the superintendence of magistrates who reside amongst them,
and

and are readily accessible, to consign them to the care of distant and dilatory tribunals. The government itself has at length become so sensible of these inconveniences as to have taken measures for the suppression of some of these courts; but all reform of this kind must necessarily take place with extreme tardiness, and the active opposition of interested individuals or corporations has too often been able to oppose invincible obstacles to a government of so little energy as that of Spain.

A considerable degree of jealousy and opposition also subsists between many of the tribunals; hence they mutually weaken each other's authority, and hence also the clients are consigned over from court to court, so that lawsuits become intolerably protracted, and a family is held in suspense for two or three generations. The consequence of this is, that the rich wear out and fatigue those of inferior fortune.

Even the ordinary and regular forms of civil process are slow and complicated, and destructive of the time of those concerned to a very serious degree: the husbandman is called off from his tillage, the merchant from his commerce, the handicraft from his labour, and all of them from their domestic concerns. Nearly an equal tardiness takes place in criminal processes; so that witnesses die, and means of proof are lost, while the really guilty escape unpunished, and those who have been
formally

formally acquitted are still subject to a long detention in prison, whence they are at length dismissed without indemnity, and irretrievably ruined.

In consequence of the great number of courts, the facility of appeal from one to the other, and the wearisome tediousness of lawsuits, the multitude of judges, advocates, writers, and other subordinate officers employed in the administration of justice is prodigious. Many of the Spanish writers have published spirited representations against this vast and still growing evil. *Oserio* raised his voice against it in 1687; and in our days *Fayjoo* has demonstrated its mischiefs: this latter writer estimates the number of persons employed in the different law establishments at 100,000, which is nearly one hundredth of the entire population of the country; a considerable part of whom might, with infinite advantage, be transferred to the productive industry of the state. The privy council, impressed with the truth and extreme importance of these remarks, has exerted itself in the reduction of some of the most superfluous parts of this burthensome establishment, though to little purpose; as the very last general enumeration of the inhabitants of Spain makes the number of advocates amount to 5,675, and of writers to 9,351, besides the judges and their secretaries, the attorneys and their clerks, and the innumerable host of alguazils and inferior officers.

Another serious inconvenience in the administration

tion of Spanish law, is the necessity of reposing entire and blind confidence in a class of subaltern officers of the courts called *Writers*. This appears to be a branch of the profession wholly peculiar to Spain; the writer exercising at the same time the functions of secretary, solicitor, notifier, registrar, and being the sole medium of communication between the client and the judge.

It is not customary in Spain to allow either of the parties concerned any copy of the documents requisite for carrying on a suit, except by the express order of the judge. All the writings on both sides are collected together, and bound up into a volume, which remains statedly in the possession of the writer, who entrusts it for a certain time to the attorneys of the parties for the instruction of advocates. The writer to whose care the documents of any suit are committed also registers the decrees and sentences of the judges on the case, and notifies to the parties concerned each step of the process, by reading to them the proper instrument, without, however, allowing them to have a copy of it.

The union of so many important functions in the same person necessarily affords various opportunities for dishonesty; and the chance of being imposed upon is still further increased by an unwise regulation, which obliges the defendant in any action to choose the same writer as is employed by the plaintiff.

Throughout

Throughout the whole of Spain the complaints against this class of law-officers are loud and general; to them is principally attributed the grievous length and multiplication of legal proceedings; and the respect, or rather terror, that they inspire, is in exact proportion to their ability of doing mischief.

Popular accusations, though true in general, admit, however, of many exceptions; and no doubt there are among the writers, as among every other class of men, individuals whose probity and virtue render them an honour to their profession. It may be remarked also, that scarcely any other persons are under equal temptations to dishonesty, on account of the almost total impunity that they enjoy in consequence of the following regulation. In all those districts where there are either a corregidor and superior alcalde, or two superior alcaldes, each of these officers has an independent tribunal for the decision of law-suits; and the right of pronouncing sentence in any particular case belongs to him, of the two, at whose tribunal the first application was made. Now the established salaries of these officers are so small, that the largest part of their emoluments arises from their fees: this portion of their income wholly depends on the writers, who have the power of instituting suits in which of the two courts they please. The natural consequence is, that the judges are induced to overlook and pass by in silence

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those malpractices of the writers which they cannot prevent without incurring a serious personal loss. Finally, the authority of the writers is irrefragably established by the entire controul that they exercise over all civil causes. They alone receive the declarations and personal answers of the parties concerned; they alone receive the depositions of the witnesses on each side, put what questions to them they please, and record the answers, without the interposition and even in the absence of the judges.

Another serious defect in the administration of justice in Spain is, that the party condemned, however clearly unjust may have been his demand, or however weak may have been his defence, is scarcely ever obliged to pay his adversary's costs of suit: whence it perpetually happens that the expences of gaining a just cause are much greater than the loss of submitting to an unjust demand: hence also it is in the power of a rich villain to oppress and ruin all those who are unable to support the expences of a law-suit, which in Spain are enormous, and perhaps the more so because the established legal charges are very light.

CHAP. III.

NOBILITY OF SPAIN.

THE origin of nobility in Spain is no less obscure than in other countries. There appear to be no traces of this order of men in Spain while the country continued under the dominion first of the Carthaginians, and afterwards of the Romans. It was under the Gothic kings that first appeared those rudiments of distinction and pre-eminence of rank which at length grew into a distinct order of nobility: but the regular growth, progress, and organization of this body received a rude shock and interruption by the Saracenic invasion, which in an instant swept away all the political and religious institutions of Spain. A few of the nobility escaped from the desolating sword of the conqueror to the mountains of Asturias, where they maintained a rude independence, harassing the foe by perpetual incursions; and from this school of martial activity issued those heroes, who after a long series of bloody struggles, restored to the people of Spain their ancient sovereigns, independence and religion.

A regular order of nobility now began to grow

up in the new established kingdoms of Spain, but modified by the peculiar circumstances and events of each individual state.

Catalonia, one of the earliest provinces that was delivered from the yoke of the Moors, acknowledged at first the supremacy of the kings of France; but in the course of time its counts found means to secure their independence, and rendered themselves the sovereigns of a country of which they had been originally only the governors. The counts of Aragon also claimed for themselves royal authority. The country of Valencia, which had formed a separate kingdom under its Moorish sovereigns, was conquered by the kings of Aragon, and reduced to the state of a province. The kingdom of Leon, which was the first occupied by the descendants of the Goths, was in the course of time united with the two Castiles, Estramadura, and Galicia, forming one kingdom; to which were afterwards added the kingdoms of Murcia and Andalusia. Navarre retained the rank of an independent kingdom, till the greater part of its territory was united to the crown of Castile, by the arms of Ferdinand the Catholic; and the remainder merged in the French monarchy, in consequence of the elevation of its king to the throne of France by the name of Henry IV.

Each of these countries being governed by its particular laws, had also different classes of nobility. Catalonia recognized six classes of nobility:
first,

first, the *Nobles proper*, who alone had the right of prefixing the title *Don* to their names. Secondly, the *Caballeros*, composed of the descendants of the first class, and of those knights by creation whose ancestors had also received the honours of knighthood. Thirdly, the *Ennobled citizens of Barcelona and Gerona*. A patent granted in 1510, by Ferdinand the catholic, to the cities of Barcelona and Gerona, and confirmed in 1519 by Charles I. allowed the municipal government of that place to ennoble, every year, a certain number of its citizens. The citizens thus ennobled enjoyed and transmitted to their descendants the same privileges as those possessed by the two first classes, except that they had no seats as nobility in the assembly of the states. Fourthly, the *Ennobled citizens of Perpignan*, who derive their privileges (which are similar to those of the preceding class) from a patent granted by Philip II. on the 15th July, 1599. Fifthly and sixthly, the *Generosos* and *Hombres de paratge*. The individuals composing these two classes belonged chiefly to the diocese of Gerona, and retained their rank and privileges only on the condition of being created knights with military service within a year.

The Revolution that took place in Catalonia, at the beginning of the 18th century, effected an alteration in the order and classes of the nobility of this province: the cities of Barcelona and Gerona lost their privileges, and among them the right of

appointing their ennobled citizens: this dignity is indeed still preserved, but the power of nomination to it is vested in the crown. The two classes of *Generosos* and *Hombres de paratge* are entirely abolished.

There are at present only three classes of nobility in Catalonia. The first consists of those nobles who bear the title of *Don*: the second consists of *Caballeros*, and the third of *Ennobled citizens*; the whole in the nomination of the crown. In order to arrive at the highest class it is usual, though not absolutely necessary, to pass through the two inferior ones, and a new royal patent is requisite for each degree.

The doctors in law and medicine have long enjoyed, in Catalonia, all the privileges of nobility, except that of possessing a seat in the assembly of the states; their nobility is still recognized, but it is merely personal, not being transmissible to their descendants.

In the kingdom of Valencia there used to be recognized four classes of nobility. First, the *Nobles proper*, who derived their rank either from birth, or immediately from the sovereign after having served as knights military. Secondly, the *Generosos*, who were noble *de Sangre y Solar conocido* (by blood and family antiquity). These were for the most part the descendants of those old warriors who were concerned in recovering the kingdom of Valencia from the Moors: of these, many took

took pride in continuing in the same class as their ancestors, and constantly refused to be aggregated to the higher nobility. Thirdly, the *Caballeros*, who owed their nobility to royal letters patent. Fourthly, the *Ciudadanos*, or citizens, consisting of those who had been jurats, or consuls in the cities of Valencia, San Felipe, and Alicant, or who for themselves and their descendants had been acknowledged by the king to be eligible to these offices. They were subdivided into two classes, the *immemorial* and *privileged*; the former were the descendants of those ancient jurats who governed the city of Valencia in the times immediately following its recovery from the Moors; the latter were descended either from those who had filled the same offices in later time, or had been associated to them by royal patent. The first were considered as nobles *de Sangre y solar conocido*, and were received into the order of knights at Malta, and into the military orders of Spain; the latter were only regarded as ennobled. Neither one nor the other had seats in the assembly of the states.

The assembly of the grandees and barons of the kingdom of Valencia, known by the name of *Stamentum militare*, was composed of the nobles, the *generosos*, and *caballeros*. In this assembly no distinction of rank or title was allowed, nor any precedence of one over the other, only that the appellation *Don* was confined to the first class. The *ciudadanos*, though forming a part of the body of nobility,

nobility, and admitted to all their other privileges, had no seats in this assembly.

The revolution which established Philip V. on the throne of Spain deprived the city of Valencia of all its privileges, on account of the share which it had taken in the revolt against its sovereign; it consequently lost the right of nominating its own jurats and ciudadanos.

At the same time disputes arose relative to the distinctions, pre-eminence, and hereditary succession of these four classes of nobility. The decision of the matter was referred to the privy council; and in consequence of the advice of the chamber of Castile given on the 21st of June, 1723, the king published a decree on the 24th of August in the following year, ordaining that for the future there should be included in the order of nobility the nobles, the generosos, the caballeros, and the ciudadanos immemorial; that such of the ciudadanos as had borne or should hereafter bear municipal offices in the cities of Valencia, Alicant, and San Felipe, or should be recognized as eligible by the king, should enjoy personal, but not transmissible, nobility, and that all the other ciudadanos should no longer be regarded as noble. Such is the present state of the nobility in the kingdom of Valencia.

The doctors of law and medicine, and those illegitimate sons of the noble classes that have not been legitimated by the king, have long possessed,
and

and still enjoy, the rights and prerogatives of personal nobility.

In Aragon also there have existed different classes of nobility. The first was denominated that of the *Ricos Hombres* and *Mesnadores* or *Mesnaderos*, which included the superior nobility and the principal officers of the royal household. The other two classes were called, the one *Hidalgos*, and the other *Infanzones*. But since the incorporation of the kingdom of Aragon with that of Castile, the *Ricos Hombres* have ranked as *grandees* of Spain, and the two latter classes have been consolidated into one, by the name of *Hidalgos*.

The crown of Castile, which includes the two kingdoms of that name, Galicia, Leon, Estramadura, Andalusia, and Murcia, has also had its different classes of nobility. They were four in number: first, the *Ricos Hombres de pendon y Caldera* (nobility of the banner and boiler). They were so called because they had the right of bearing a banner, and of carrying among their military baggage a large boiler, in which was cooked food for the numerous vassals, at the head of whom they took the field: on this account it is, that many ancient noble houses still bear a boiler in their coats of arms. The second rank of nobility was that of the *Ricos Hombres de banjar quinientos sueldos*, being thus called, because they received from the king an annual pay of 500 sueldos, on condition of performing military service. The third rank was that

that of the *Caballeros in infanzones*, who served on horseback in the field, but were not expected to bring with them any followers. The fourth rank was that of the *Escuderos*, or esquires, attendant on the knights.

This division of Castilian nobility into four classes gradually wore away of itself, without any decree of the sovereign for that purpose; and at present there is only one class of nobility, or *Hidalgia*. Under this generic appellation is comprehended the entire nobility of Spain, whatever may be their respective degrees of antiquity, and in whatever manner their rank may have been acquired. The Ricos Hombres of Castile and Aragón; the Infanzones and Escuderos of Castile; the Nobles, Caballeros, Generosos, and Ciudadanos immemorial of Valencia; the Ciudadanos of Barcelona and Perpignan, all enjoy, throughout the whole of Spain, the same rank, distinctions, and prerogatives, with this only difference, that the title Don is restricted in Catalonia and Valencia to the highest class of nobility, whereas in Castile it is applied to all ranks of persons, noble and ignoble.

A distinction, however, is made in the public opinion between nobility by descent and by creation; the latter being the least respected, as comprehending those who have themselves acquired their rank: the immediate descendants of these however are considered as belonging to the former class.

In Biscay and the Asturias all the native families consider themselves as noble, and their claim is allowed in the other parts of the Spanish dominions.

The Asturians claim descent from the ancient Goths, who took refuge in the mountains of that province, at the period of the Moorish invasion, and on this account assert the ancient and transmissible honours of their blood. Hence it happens that these two provinces contain a greater number of noble families than all the rest of Spain combined, amounting to nearly three fourths of the whole. According to the enumeration of 1787 and 1788, the individuals belonging to noble families in the Asturias amount to 114,274 out of a population of 347,776; and those of Biscay, the entire population of which does not exceed 308, 57, amount to 116,913. Nothing is more common than to see Biscayans and Asturians reduced by necessity to exercise the meanest occupations, yet they are never forgetful of the nobility of their birth, and resume their rank and titles as soon as they have earned enough to maintain a decent competence.

The inhabitants of the valley of Bastan, in Navarre, also claim the right of transmissible nobility, and are governed by a constitution which aspires to the whole population of this little district the most perfect equality.

The inhabitants of *Espinosa de los Monteros*, in
Old

Old Castile, enjoy in like manner all the privileges of nobility. They found this claim on a concession made in the beginning of the eleventh century by Sanchez, count of Castile (long before the erection of this state into a kingdom), by way of recompence for the valour and fidelity of one of his esquires, who was a native of this district.

A contrary usage has been established by length of time in several villages and districts of Old Castile, and in the districts of Daroca and Caylatayud in Aragon. In these places (which are called *Bebetrias*) there reigns the most perfect equality among the inhabitants. Nobility, with its privileges, is wholly unknown, and all titles and distinctions are suspended as long as the possessor of them continues to reside here.

The little town of Casar de Cacerez, in Estramadura, is in the same condition with respect to the absence of all external distinctions, and so zealously is their privilege supported, that even monumental inscriptions are forbidden.

Some sovereigns have made attempts, but always in vain, to assimilate these peculiar jurisdictions to the general laws and customs of the country: Peter the Cruel, in particular, employed the most violent and arbitrary measures to effect this purpose, in the year 1361.

In Spain, the only method of acquiring nobility is by a royal grant, as it is not attached to the exercise of any office, civil or military. The price
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of a patent of nobility in Castile and Valencia is fixed at 40,000 reals (413 *l.* 13*s.*), exclusive of a few fees of office. In Catalonia a patent of *ciudadano* costs 20,000 reals, from which rank a person may be raised to that of *caballero* on payment of 5,000 reals, and afterwards to that of *grandee* by a further payment of 15,000 reals, the whole together amounting, as in Castile, to 40,000 reals.

In order to enable the person to whom a patent of nobility is granted to exercise the full privileges of his rank, there must further be paid 2,704 reals (28 *l.* 3*s.* 4*d.*) for the *media annata*; 752 reals (7 *l.* 16*s.* 8*d.*) as alms to some hospital; and 926 reals (9 *l.* 15*s.*) as fees.

Of late years a distinction has been taking place in Spain between the titled and untitled nobility. Those are called *titled* who have obtained from the king the title of *grandee*, of duke, of count, of marquis, or of viscount. A royal grant of this kind does not, however (as used to be the case in France) convert any particular estate of the person thus honoured into a duchy, county, or marquisate; for though most of the old titles are attached to landed property, yet the generality of the modern ones are settled on individuals and families. Some of these titles have no particular meaning, but often they are either family names, or the names of estates, or of the place where the particular action was performed, of which the title is the reward.

ward. Hence the greater number of the titled nobility might sell their lands and yet retain their titles, and in fact there are a few among this class who possess no landed property whatever.

Titles of nobility are hereditary in the families of those to whom they have been granted; they descend first to males beginning with the eldest, and in failure of these to the females, who not only themselves bear them, but confer them on their husbands, and transmit them to their children. All the direct heirs succeed before the collateral male heirs, and the title continues to be worn till both the male and female branches of the family are extinct. Those who acquire a title by marriage with an heiress, retain it not only during the life of the wife, whether there are children or not, but even after her death, so long as they contract no subsequent marriage.

Many titles are often combined in the same individual, in consequence of their descent to the eldest in succession, whether male or female, which prohibits a father from dividing them among his children; on this account it not unfrequently happens that the younger sons of a nobleman are untitled, while the eldest is at the same time marquis, count, and viscount.

Those among the titled nobility who are not raised to the dignity of grandee, enjoy few privileges above those that are untitled; the most important are that of having in their houses a saloon
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of state containing the portrait of the king; of being admitted on gala days to kiss the hands of their majesties; of taking an oath to the presumptive heir of the crown, recognising his right of succession to the throne; of being invited to some of the court festivals; and being called *señor* (your lordship); this latter distinction, however, they share with the members of the council of Castile, the intendants of the provinces, the *marechaux-de-camp*, the brigadiers and colonels in the army: besides, this ceremonious mode of address is falling into disuse, and in consequence they seldom receive it except from their vassals, their domestics, the common people, and the *grandees*, the latter of whom give it only with the view of receiving in their turn the title of your Excellence.

All the titled nobility used formerly to be covered in the presence of the king; but this privilege they lost in the reign of Charles I.: they agreed to remain uncovered during his coronation at Aix-la-Chapelle, after his election to the empire, in order that the electors of Germany, who were obliged to assist at the ceremony uncovered, might not be dissatisfied. But though they agreed to this purely in complaisance to their sovereign, and after receiving his positive promise that this acquiescence should not be drawn into a precedent, they were never after able to enforce this their ancient prerogative. Charles was determined to reduce the nobility to a state of absolute dependence,

ance, and, among other means that he employed to gain his end, he forbade any persons to remain covered in the royal presence, unless they had received an express royal concession to this effect.

There is much controversy concerning the period when the dignity of grandee originated. Some antiquaries pretend to discover it during the reign of the early Gothic kings ; but according to others, it dates only from the reign of Charles I. This sovereign, as we have just mentioned, having cheated the nobility out of the right to remain uncovered in his presence, afterwards conceded this privilege as a special favour to a few of the greatest and most ancient families in the country. The same privilege was granted in 1520 to a few of the principal families of Flanders, which at that time composed an important portion of the Spanish dominions. From that period to the present, the kings of Spain have elevated to the rank and privileges of grandee such individuals as they thought deserving of the honour.

The grandees of Spain are generally divided into three classes, which, however, differ from each other only in the form of the ceremonial to be observed by them when introduced at court. A grandee of the highest rank, when presented to the king, covers himself before he replies to the salutation of his majesty; one of the second rank remains uncovered till he has paid his compliments ; but one of the third rank is not allowed

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to cover himself till he has paid his compliments, made his bow, and mingled with the crowd of courtiers. These several degrees of dignity are hereditary.

A fourth and fifth class of grandees have been established of late years. They enjoy the same prerogatives as the three former, except that of remaining uncovered in the royal presence. Of these classes one is hereditary and transmissible, the other is restricted to the individual on whom it has been conferred: the latter is called in Spain a grant of the honours of grandeeship.

The rank of grandee, both hereditary and personal, is also granted on particular occasions to foreigners; several of the French nobility especially have solicited and obtained this honour in order to place themselves as nearly as possible on a level with the peers of the realm in their own country. There is no reciprocity, however, in this concession, there not being a single instance of any Spanish nobleman being raised to the honours of the peerage in France. The reason of this depends, however, in a considerable degree, on the circumstance that in France no one can be a peer without possessing a large territorial domain; whereas in Spain the title of grandee is wholly unconnected with landed property.

The grandees are at the head of the Spanish nobility, and at court take precedence of all secular dignities except those of constable and admiral of

Castile. They take the oath of allegiance to the king immediately after the bishops; they are allowed to approach very near the royal person, and in all public ceremonies occupy the places nearest to the royal family; they perform the funeral honours to the princes of the blood. In criminal cases they are almost independent of the ordinary tribunals, and can be arrested only by the express permission of the king; they wear the ducal coronet, have a king at arms, and are preceded by mace-bearers; in the royal chapel they are seated on a bench by the side of the king. They have the title of *Excellence*, and in all letters are addressed by the appellation of *Excellentissimo senor*; this prerogative, however, they share with the ministers of state, the captains general of the provinces and of the army, and the lieutenant-generals. When they arrive in a garrison town, a guard of honour is appointed them, consisting of a company with its officers and a standard. The king addresses them as his cousins, and their wives are received by the queen in her apartment standing, and are afterwards seated on cushions.

The grandees of Spain pretend to an equality of rank with the electors of the German empire and the princes of Italy; but this claim has never been decided; the electors and princes have constantly refused to admit it, and in order to escape unpleasant disputes they avoid, as much as possible, meeting with each other.

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The privilege most valued, however, by the *grandees*, is that of being covered in the royal presence, a privilege which they share with the cardinals, the papal legates, the archbishops, the grand prior of Castile, of the order of Malta, the generals of the orders of Saint Domingo and of Saint Francis, the ambassadors of crowned heads, the knights of the order of the golden fleece, the knights of the military orders when the king assists at their chapters, the *grandees* of Portugal, and the members of the chamber of Castile when they assemble in council in the king's apartment.

All the *grandees* and titled nobility, except the most ancient families and those who have obtained a special dispensation, pay two imposts to the king, the *media annata* and *lanzas*. The first is paid by every new grandee on his creation, and at every future succession to the title; the latter is an annual tax. The former amounts to about 100,000 reals (1000*l.*) for a *grandeeship*, and to 30,000 reals (312*l.* 10*s.*) for a patent of titled nobility. The fine paid for the succession of a son to his father's honours is very moderate, but increases considerably when the title passes to a collateral heir, amounting in this latter case sometimes to 24,000 reals for a *grandeeship*. This impost is to be paid for every separate title to which a person may succeed, whatever may be their number. In like manner the *lanzas* is levied annually on every individual title. A grandee pays 800

ducats (95*l.* 16*s.* 8*d.*); a count, or marquis, pays 300 ducats (34*l.* 7*s.* 6*d.*), and a viscount pays 1800 reals (18*l.* 15*s.*) The united produce of these two taxes amounted in the year 1787 to 5,400,000 reals (56,250*l.*).

The nobility of Spain was formerly wholly devoted to the profession of arms, and obtained signal honour from the perseverance and final success of its exploits against the Moors. This ardour for military exploits was so totally extinguished during the last century, that the repugnance by which it was succeeded appeared to be insurmountable; of late years, however, it has been very sensibly giving way, and at present there are few of the higher nobility who either have not been or are not now actively engaged in the service. The constitution of Spain admitting of *mayorazgos* has no doubt done much towards occasioning this reluctance to a military life. Almost the whole property devolving on the eldest son, the younger ones have so small a pittance as for the most part to be incapable of maintaining themselves, in the style of living expected from an officer in the army. Even those who follow this profession generally quit it the moment that their elder brother renders them at all easy in their circumstances by the grant of a *mayorazgo*.

Another principal cause of the indisposition of the Spanish nobility for a military life, is the disagreeable prospect of spending their whole lives
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immured in garrisons, and indulged with leave of absence only for short periods and at distant intervals, and with the loss of half their pay while they are absent. Of these garrisons, some are ruinous on account of the excessive expences in which it is almost necessary to indulge; others are solitary posts in villages and small towns destitute of means and opportunities of instruction, of social intercourse, and of the most reasonable pleasures, where the soldier passes a melancholy, monotonous, insipid life, where his faculties become torpid, and where he loses by degrees all the energy and activity of his mind and body.

The nobility of Spain enjoy even at present several very important privileges. They are alone admissible into the four military orders; they are exempt from certain imposts, from service in the militia, and from the billeting of troops. They are not liable to imprisonment for debt, except for arrears of taxes payable to the king; they cannot be confined in the common prisons, nor can their house, their horse, their mule, or their arms be taken in execution; at Barcelona they can only be put under arrest by the chief alguazil of the Royal Audience, who is always a noble.

Formerly, however, the privileges of the nobles, especially the *grandees*, were much more numerous and important. They were possessed of castles and fortresses, which enabled them often to set at defiance both the sovereign and the laws.

They nominated the justices of all the villages and towns under their vassalage, and these justices were dependent only on themselves. They alone, together with the bishops, represented the nation in the states-general of Castile, for the commons did not obtain a place in this assembly till the thirteenth century. They levied on their own lands a tythe of all ecclesiastical revenue, on the plea of holding themselves in constant readiness to march against the Moors. They established imposts on their vassals and tolls on their lands, and had guards for their personal safety.

In the kingdom of Aragon, to the above privileges were added the following: no vassal could bring any action at law against his lord, the states assembled in 1381 having declared publicly, that the punishment of lords guilty of injustice belonged to God alone. It was also rendered illegal to pass sentence of capital punishment on any noble, whatever his crime might have been, perpetual imprisonment being the severest punishment to which they were liable. These immunities were supported by the vast riches of the nobles. The greater part of the Spanish territory was in their possession. In the reign of Charles I. according to L. Marianus Lientus, the revenues of the grantees and titled nobility alone amounted to one million four hundred and eighty-two thousand ducats; a prodigious sum, when the difference in the value of money between that time and the present

present is taken into consideration. The commons of the kingdom of Castile affirmed in their manifestos during the same reign, that in the whole country between Valladolid and San Jago in Galicia, an extent of about a hundred leagues, the king possessed only three villages, and the nobles the rest.

The nobility being thus become so powerful as to be formidable to the sovereign, rendered it a main object of the royal policy for several generations, to reduce an order equally hostile to the king and the people. The execution of this plan was commenced in the fourteenth century by Alphonso XI. who, in the year 1333, obliged the nobility to surrender or destroy the greater part of their castles and fortresses: in the year 1390 king John succeeded in rendering the justices of the nobility amenable to those appointed by the crown: in the year 1473 Henry IV. caused the states assembled at Santa Maria de Nieve to suppress the tolls and imposts levied by the nobility in their own domains: Ferdinand V. by means of the states of Toledo assembled in 1488, rendered it unlawful for any nobleman to have a body guard: lastly, Charles I. deprived them of the right of remaining covered in the royal presence, and in the year 1538 excluded them entirely from the general assemblies of the states.

Among the Spanish noble houses, there are many whose names are evidently French; and

accordingly we learn from history, that several of the first families have either emigrated from France, or are descended from French ancestors long established in Spain. The dukes of Albuquerque descended from one Hugues Bertrand, a Frenchman, who married Maria de la Cueva, whose family name he also took. The dukes of Medina-Coeli originate from Bernard de Foix, who, in 1368, married Isabella de la Cerda. The marquises of Aytone, of the house of Moncada, are generally acknowledged to have a French origin. The dukes of Arcos, of the house of Ponce de Leon, boast their descent from Pons a younger son of Aimeric count of Thoulouse, whose son Ponce-de-Minerva settled in Spain in the twelfth century, accompanied by his cousin Raymond of Burgundy, who married the daughter and heiress of the king of Castile and Leon. The counts of Aranda are a branch of the French house of Roque-feuille.

Bastards of nobles are divided into two classes, bastards and illegitimate. The former are the offspring of unmarried parents, and as soon as they are acknowledged and legitimated they become noble, even though no subsequent marriage may have taken place between their parents. They bear the name, the arms, and livery of their father. The second class, or illegitimate, are children born in adultery; and these, though legitimated, are considered as belonging to the
common

common people, unless they obtain from the king an extraordinary act of legitimation.

The two chanceries of Valladolid and Granada are specially authorized to take cognizance of the affairs of the nobility. Each of these jurisdictions has a court called *de Hijos-y'algo*, to which are referred all cases of recognition of nobility, and an acknowledgment by either of these is considered as unquestionable.

Another way of obtaining a recognition of nobility is to present the proper documents to the municipal officers, who, after having submitted them to the examination of commissioners, and having received the advice of the procurator-general of the district, admit the individual who has presented the documents to the rank of noble, or refuse his demand as they see proper. An appeal, however, lies from their sentence to the chanceries. The disadvantage of this mode of proceeding is, that the same form must be repeated whenever the individual transfers his abode to another district, not to mention other difficulties which occasionally occur; whereas a decree of the chancery settles the matter once for all.

The nobility of Spain is not so numerous as might be supposed, and as indeed it appears at first sight on observing the prodigious number of coats of arms that are set up almost over every door. According to the enumeration made in the years 1787 and 1788, the number of individuals

viduals at that time belonging to noble families in Spain amounted to 478,716, about $\frac{1}{12}$ of the whole population; but of this number it must be observed, that the two provinces of Bi cay and Asturias, the total population of which did not exceed 655,933, contained no less than 231,187, whereas the other provinces united contained only 247,529 nobles, out of a population of 9,478,042.

If the enumerations are to be relied on, it would appear that in the course of a very few years there has been an extraordinary diminution of the number of noble individuals in Spain; for, according to the enumeration in 1768 and 1769, they amounted to 722,794. There must, therefore, have been a loss in nineteen years of 244,078, or more than a third of the whole: it is, however, probable, that the former enumeration was very inexact, ranking as noble many who had no right to be so regarded, but who were inserted in the district lists, in order to obtain thereby an unfair dispensation from their just proportion of the public taxes.

The number of titled nobility in the year 1789 was as follows: one hundred and twenty-nine grandees, of whom some possessed several titles, and five hundred and thirty-five marquisses, counts, and viscounts; of these latter one hundred and forty-two habitually resided at court, and the rest in the provinces.

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In most countries the exercise of the mechanic arts is considered as derogatory from the dignity of nobility, and no where was this feeling stronger than in Spain; but by a law passed under the ministry of Count Florida Blanca this incompatibility was formally annulled, so that at present a man may exercise in Spain the profession of medicine or any trade or handicraft business, without forfeiting his rank and the prerogatives thereto annexed.

One domestic custom seems peculiar to the Spanish nobility, and a few distinguished families in Germany; it is that of receiving into their houses a certain number of young ladies, under the name of *Criadas* or *Camareras*, whose parents (often noble) cannot well afford to educate them at home. These young women are under the care of the lady of the house, and perform various domestic offices, constituting however a part of the family establishment wholly distinct from the hired servants.

A similar but more honourable asylum for the daughters of decayed gentlemen is offered in the household of the queen. These young ladies, who are called *Camaristas* or maids of honour, are employed about the person of her majesty: they quit the palace only on their marriage, and from their situation and the liberality of their royal mistress, they seldom fail to obtain an advantageous establishment.

CHAP. IV.

ROYAL AND MILITARY ORDERS OF SPAIN.

SPAIN was formerly in possession of eleven military orders, which have all long since become extinct. The knights belonging to them were specially engaged to combat the infidels, particularly the Moors, and to protect the oppressed. Of these orders two were established in Aragon, three in Catalonia, two in Navarre, and four in Castile.

1. The order *del Salvador* was founded in 1118 by Alphonso I. king of Aragon. The knights wore an image of the Saviour on a white habit. Their principal seat was at Montreal del Campo, on the borders of the kingdom of Valencia.

2. The order *de la Jarra de Nuestra Senora*, called also *de las Azucenas*, was founded in 1413 by Ferdinand I. king of Aragon, who restricted it to the principal nobles of his states. The collar was of gold, ornamented in front with a two-handled jar and lilies, from which was suspended a figure of the Virgin holding the infant Jesus in her arms, and surrounded with stars.

3. The order of *Mongoja*, or Mountjoy, was founded in 1143 by Raymond V. last count of Barcelona, and confirmed by the pope in 1180. It followed the rule of St. Basil. The cross was gules of eight points on a white habit: it was united in 1221 to the order of Calatrava.

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4. The order *de la Acha*, or of the hatchet, was founded for ladies in the year 1150 by the same prince as the preceding, and assimilated to the military orders. Its chief seat was at Tortosa in Catalonia. Its ensign was a hatchet gules.

5. The order of *Saint George d'Alsama* was founded in 1201 by Peter II. king of Aragon. It was under the rule of Saint Augustine. Its chief seat was the castle of Alsonna in Catalonia. The knights belonging to it bore a full cross gules. It was united with the order of Montesa in the year 1400.

6. The order *de la Encina*, or of the green oak, was founded in Navarre by Garcia Ximenes : the knights belonging to it bore a cross anchored gules, on an oak sinople.

7. The order *de los Lirios*, or of the lilies, was founded in 1028 by Sanchez king of Navarre. It was only conferred on the higher nobility. The knights belonging to it bore an annunciation on two lilies crossed.

8. The order *de Santa Maria d'Espana* was founded in 1270 by Alphonso the Wise, IV. of Castile, and IX. of Leon. Its principal seats were at Medina Sidonia, and Alcala de Guadayra. It was united ten years afterwards with the order of San Jago.

9. The order *de la Vanda*, or of the band, was founded in 1332 by Alphonso V. of Castile, and X of Leon. Only the first nobility of his states could be admitted into it, and that after ten years
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of active military service. Bravery, politeness, and gallantry were the indispensable duties of these knights. They were distinguished by a broad blue riband passing over the right shoulder and under the left arm.

10. The order *de la Paloma*, of the dove, or the Holy Ghost, was founded in 1383 by John I. king of Castile and Leon. The collar was of gold, and supported a silver dove surrounded with rays.

11. The order *de la Escama*, or of the scale, was founded according to some in 1318 by Alphonso V. of Castile and X. of Leon, and, according to others in 1420 by John II. king of Castile and Leon. Only the highest nobility were received into it. This order was abolished at the death of its founder.

At present there are in Spain seven different orders, namely, of the *Golden Fleece*, of *San Jago*, of *Calatrava*, of *Alcantara*, of *Montesa*, of *Charles III.* and of *Maria Louisa*. Of these, the first has passed by succession to the Spanish crown, the four next are the military orders properly so called, and the two last are of modern institution.

The order of the *Golden Fleece* was founded by Philip the Good, duke of Burgundy, of the royal family of France. The house of Austria succeeding to his rights by the marriage of the Archduke Maximilian with the heiress of Burgundy, succeeded also to the rights of the founder and grand master of this order. Being afterwards raised to the throne of Spain, he communicated those

those claims and privileges to the Spanish sovereigns, his successors. Of this order the king is the sovereign chief, and alone presents the collars which are limited to fifty, and this number is seldom complete. About a third of these are at present possessed by foreigners, among whom are several of the French nobility; almost all the princes of the house of Bourbon, of the lines of France, Naples, and Parma, and most of the members composing the present reigning family in France. This order has two grand officers, a chancellor, a secretary, and a king at arms.

The order of *Calatrava* is the most ancient of the four military orders; its origin ascends to the period of the siege of the city of that name by the Moors in the year 1158. Sanchez VI. king of Castile, apprehensive of his inability to defend it with success, presented it to the Cistercian order, on condition of their providing for its defence. In further aid, he instituted a society of knights, or military monks, whose principal occupation was to make war against the enemies of the faith. These knights were at first placed under the government of the Cistercian order, but their particular institution having been confirmed in the year 1164 by pope Alexander III. they became independent under the jurisdiction of a grand master, chosen by themselves from among their own body, who became their chief and immediate superior. At that time they wore on their habits a scapulary with a cawl, which they exchanged in 1397 for the cross that they still retain.

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The order of *San Jago* is the second of the military orders with regard to the date of its foundation, having been established, according to the most authentic testimonies, in the year 1175, though a few antiquaries, more zealous for the honour of the order than their own judgment, pretend to trace it as high as the year 1030. It originated from the popular devotion paid to the shrine of the apostle James, which drew crowds of pilgrims to Compostella. The dangers of travelling reduced the prior and canons of the convent of Layo (belonging to the order of Saint Augustin, and situated in Galicia near San Jago) to watch over the safety of the shrine, and protect the numerous travellers and pilgrims who resorted thither. Hence arose a particular military body formed upon a rule received from the sovereign pontiff, which was at first charged with the care of patrolling the roads, and afterwards devoted itself to bear arms against the infidels.

The order of *Alcantara* is the third in antiquity, and in fact is only a secession from that of Calatrava. Some knights belonging to this latter having established themselves at Alcantara in 1218, in consequence of the donation made of this city by Alphonso IX. king of Leon to their order contrived in the following year to accomplish their secession under a grand master of their own election. They bore at first a kind of narrow red semi-scapulary, with a cap of the same colour, which

which they exchanged for the cross in 1411, which they still continue to bear.

The order of *Montesa*, or our Lady of Montesa, was founded in the kingdom of Valencia, at the beginning of the 14th century, by James II. king of Aragon, after the suppression of the Templars. It was confirmed in 1361 by pope John XXII. who placed it under the rule of Calatrava and of the Cistercians. The principle of the order was military service in defence of the faith. It was endowed with all the property in the kingdom of Valencia that had formerly belonged to the Templars. The first establishment was formed by some religious of the order of Calatrava, and its principal seat was the town and castle of Montesa, which were presented to it by the king in the year 1319. From this period the order began to be governed by a grand master of its own. The knights first assumed the religious habit, which they exchanged in 1410 for a red cross, which they still bear on the left breast.

These four military orders were originally intended for active service against the enemies of the faith, particularly the Moors, who at that time possessed a considerable portion of the Spanish territory; but, after the complete expulsion of these invaders on the conquest of Granada at the end of the fifteenth century by Ferdinand V. the necessity for adhering to their original institution ceased to be so obligatory. They no longer constituted a peculiar description of the public force,

especially after the sovereign above mentioned had united their grand masterships to the crown. On these accounts the custom was gradually introduced of admitting into them any nobleman without exception, though married and not engaged in any military trust. A partial reform, however, of these corruptions took place in the reign of Charles III. in consequence of which those alone are admitted who have been engaged in actual service.

The qualifications therefore at present necessary are eight years of active service in the Spanish army, and proofs of nobility of four degrees, on the side of both father and mother. After the king has granted his licence of admission into any one of the military orders, the commissaries named by the council of the orders demand of the candidate his proofs of nobility; furnished with these, they repair to the places of his birth and residence, to compare the copies with the original documents, and collect the necessary information. Sometimes, though rarely, a dispensation is issued authorizing to proceed to the examination of proofs and witnesses at Madrid, by which there is a great saving, both of time and expence; the former method costing the candidate sometimes as much as 24,000 reals (250*l*.)

The only advantage that of necessity accrues on admission to any of the four orders, is the honour of wearing the cross, and a few unimportant privileges; the commanderies indeed are places of pecuniary

pecuniary profit, but no one is allowed to accept of any of these, except he has taken the vow of combating the infidels, of fidelity towards the sovereign, and of conjugal chastity.

Each of the four orders possesses commanderies, the number and total value of which are expressed in the following table.

	Number of Command- eries.	Value in Spanish reals.	Value in English money.
ORDER OF CALATRAVA The emoluments of the smallest commandery are 1260 reals, and of the largest 840,000 reals.	56	6,860,000	71,250 <i>l</i> .
ORDER OF SAN JAGO The emoluments of the smallest commandery are 4320 reals, and of the largest 146,880 reals.	87	7,800,000	81,250 <i>l</i> .
ORDER OF ALCANTARA Almost all the comman- deries belonging to this order are situated in Es- tremadura: the emolu- ments of the smallest are 5520 reals, and of the largest 564,000 reals.	37	3,744,000	39,000 <i>l</i> .
ORDER OF MONTESA All the commanderies be- longing to this order are situated in the king- dom of Valencia: the emoluments of the smallest are 37,000 reals, and of the largest 180,000 reals.	13	1,248,000	12,588 <i>l</i> .
	193	19,656,000	204,098 <i>l</i> .

The commanders and knights of these four orders wear a cross hung by a ribband to the button-hole of the habit: those who have taken the vows wear the same cross embroidered in silk on the left side of the habit. The crosses of the orders of Calatrava and Alcantara differ only in colour, that of the former being red, and of the latter green: the cross itself is pattee, with eight obtuse angles, accosted in its four internal angles by as many simple and equal crosses, with four fleurdelizized points. The cross of the order of San Jago is long and sword-shaped; that of the order of Montesa is long, simple, and even. The cross, ribband, and border of the order of Alcantara are green; those of the other orders are red.

To each of the military orders are annexed monks, besides the knights; they reside in houses appropriated to each order, and are bound by particular vows. The orders of San Jago, Calatrava, and Alcantara, have also several convents of nuns, who, previously to their admission, are required to give the same proofs of nobility as the knights.

TABLE

Of the Monks and Nuns attached to the Military Orders, according to the enumeration of 1788.

	MONKS.		NUNS.	
	Houses.	Individuals.	Houses.	Individuals.
ORDER OF SAN JAGO	5	83	6	81
ORDER OF CALATRAVA	3	59	3	45
ORDER OF ALCANTARA	1	8	2	10
ORDER OF MONTESA	1	19	0	0
	10	169	11	136

Each

Each of these four orders was governed by its own grand master, who was the chief and sovereign. In the course of time these grand masters had acquired so great a degree of wealth and power as had nearly rendered them independent of the crown: their luxury, their opulence, their haughtiness, often eclipsed the splendour of the throne; and their claims and power had struck with awe the boldest of the sovereigns, and violated the public peace. From this perilous condition the crown was rescued by the firm policy of Ferdinand V., the ablest sovereign that ever ascended the throne of Spain, who at one stroke dispelled the danger by annexing all the four grand masterships to the crown.

After this important event, which took place in 1489, the affairs of the four orders were administered by a tribunal called the *Council of the orders*. This tribunal holds its sittings at Madrid; it is composed of a president, a governor with the title of dean, a fiscal general, a secretary, an accountant-general, a superior alguazil and his lieutenant, a treasurer, four procurators general, and four fiscals (one for each of the four orders), and a few counsellors; all of whom must be knights belonging to one or other of the four orders. This council takes cognizance, by appeal, of all the temporal and ecclesiastical affairs of the orders, of their internal government, of the administration of justice in their territories, of visitations of the con-

vents, commanderies, prisons, and colleges: it receives the proofs of candidates, and pronounces on their validity: it proposes to the king fit persons to fill up vacancies in the commanderies, priories, dignities, benefices, and offices of judicature.

The affairs of the orders are also cognizable by another tribunal, called the *Real junta apostolica*, (the Royal Apostolic Council); it holds its sittings at Madrid, and is composed of five counsellors, a fiscal, and secretary. The cases to which it particularly directs its attention are the disputes which not unfrequently arise between the military orders and the bishops.

The order of Charles III. was founded by the king of that name, on the 19th of September, 1771, and placed under the immediate protection of the holy Virgin, under the title of the Conception. Of this order the sovereign is chief; he alone nominates the grand crosses and knights. The order is composed of sixty grand crosses, two hundred pensioned knights, and an indefinite number of others; of a grand chancellor and minister, who is always the patriarch of the Indies; of a secretary, a master of the ceremonies, and a treasurer.

The cross of this order is of eight points, surmounted by a royal crown, with a figure of the conception in the middle; it is worn hung to a ribband of three equal stripes, the two outer of which are blue, and the inner white. The grand crosses wear this ribband much broader than the knights,

knights, saltierwise from the right shoulder to beneath the left arm, with a conception of silver embroidery on the left side of the habit and cloak. On days of ceremony they wear a long cloak, and a collar, the links of which are formed alternately of the king's cypher and the arms of Castile. The knights wear the cross hung from the button-hole by a narrow ribband.

The grand crosses and officers of the order have the privilege of ordering two daily masses to be said in their private domestic chapel, of taking with them, when travelling, a portable altar for the purpose of celebrating a daily mass for themselves and their attendants, even in places that are under interdict. Their wives and daughters have the right of entering twice a year into those convents in which reside any of their female relations of the first or second degree, and of remaining there from sunrise to sunset. These privileges, which in the estimation of a Spaniard are of no small importance, were confirmed to the order by a papal brief of the 22d February, 1772.

The pensions of the knights (of which there are two hundred) are each fixed at the sum of 4,000 reals (41*l.* 13*s.*); they are given to military men, to men of letters, to lawyers, to gentlemen, and to those employed in the ministerial departments.

This order has a supreme council, composed of the sovereign, of the grand chancellor of the order, who is also vice-president, of a secretary, a fiscal,

an accountant, and ten counsellors. To this has also been added an ancient assembly, or council, composed of the king, the governor of the council of Castile, the patriarch of the Indies, the archbishop of Toledo, the king's confessor, the commissary general of the crusade, another member appointed by the king, a fiscal, a secretary, and nine theological counsellors.

The order of Maria Louisa is very modern, having been established in 1792, by Charles VI., who named it after the queen his wife. Only ladies are admitted into this order. The grand mastership is vested in the queen, and the number of ladies is thirty. The cross of the order is a medalion with a portrait of the queen, hung to a violet ribband, divided in the middle by a white stripe, and worn saltierwise.

CHAP. V.

MAYORAZGOS.

It is impossible to remain in Spain a single day without hearing mention made of *Mayorazgos*. This term, derived from the word *Mayor*, or first-born, implies, strictly speaking, the right possessed by the eldest born of a family to inherit certain property, on the condition of transmitting it entire and undiminished to those who may be possessed of the same right on his decease.

The import of this term has, however, been much extended by use; for, though it properly means only the right of succession to a perpetually entailed estate in virtue of primogeniture, yet it now signifies, in addition, the cause which produces the right, the property which is the object of it, the actual possessor of the property, and the person who stands next in succession.

There are five classes or kinds of mayorazgos. The first is the *Agnacion rigurosa*; which strictly restrains the succession to male descendants in the direct line, to the entire exclusion of females. The second is the *Agnacion artificiosa*, according to which the male heirs in the direct line first succeed; and, afterwards, failing these, the males the nearest in
degree

degree in the female line. The third is the *Agnacion de masculinidad*; restricting the succession to the males and females of the male line. The fourth is *la regular*; according to which males and females may succeed, the latter after the former, in each degree: for example, the sons first come to the succession in order of birth, then the daughters, then the collateral males in the nearest degree, afterwards the females in the same degree, and so on. This latter mode of succession is the most used.

Most of the mayorazgos are in favour of the first-born; a few, however, are settled on the second children.

There are, moreover, in many families both principal and secondary mayorazgos. The former always belong to the first-born; the latter are so settled as not to be tenable together with the former: they therefore descend to the second sons, and when these, by the death of their elder brothers, come into possession of the principal mayorazgo, the secondary pass to the third sons.

Property held by mayorazgo cannot be alienated, or divided by the possessor, either in favour of a wife or younger children: a *vindedad*, however, may be granted upon it, which is an annuity granted by the husband or wife in possession of a mayorazgo, in favour of the survivor, during life, provided no subsequent marriage takes place. The amount of the *vindedad* is usually fixed at one-sixth of the income, and is often the cause of long
and

and expensive lawsuits, which often remain undetermined during the life of the claimant. All cause of dispute, however, may be avoided, if the possessor of the mayorazgo chooses before his death to make a declaration to that purpose before the proper court, in which case the council of Castile grants a decree empowering and sanctioning the proposed cession.

It sometimes happens that a mayorazgo is saddled with two or three vindedades: for example, a wife possessed of a mayorazgo dies, and her husband becomes entitled to a vindedad; the mayorazgo passes to the next heir, who also dies, leaving a widow or widower entitled to a second vindedad. In this case the first vindedad receives a sixth of the entire revenue, and the second vindedad a sixth of the remainder, so that three vindedades take five twelfths of the whole income. If the possessor of the first vindedad dies, or marries again, the whole of his annuity goes to the second, in addition to his own.

In the kingdom of Aragon the successor to a mayorazgo enjoys no part of it during the life of the widow or widower of the former possessor, as the whole of the income devolves to the survivor, unless in case of subsequent marriage.

So many settlements in mayorazgo have taken place in Spain, that hardly any family is without them, and hardly any landed estate is free from entail. They originated from the desire of some grandees

grandees to transmit, together with their name and honours, an estate adequate to their dignity. The example was soon followed by all the noble houses, and extended its mischievous contagion among those who, having no hereditary dignities to sustain or transmit, indulged an absurd and ridiculous pride at the expence of their younger children.

The government has long been sensible of the injuries occasioned by this prodigious increase of these perpetual and indissoluble shackles on the free transfer of property; but, instead of taking any measures to break the bonds already imposed, has contented itself with passing a law, during the present reign, to prohibit for the future the formation of any mayorazgos, the income of which shall not amount to 3,000 ducats, (343*l.* 15*s.*); which, as the rate of interest in Spain is only three per cent, implies a capital of 100,000 ducats (110,041*l.* 13*s.*)

Numerous are the disadvantages attending this excessive multiplication of mayorazgos; especially when the succession descends to females. In the first place, instead of perpetuating families, which was the intention of the institution, it powerfully contributes to their extinction. If male heirs happen to fail for one degree or generation, the property of the family passes away, by means of the females, to entire strangers, while the collateral branches remain in a state of indigence and obscurity,

scurity, and at length die away and are forgotten. In the second place, the keeping up of houses and estates, and the general progress of agriculture, is greatly injured. The possessors of mayorazgos who have no children feel but little attachment to a property in which they have only a life interest; they are unwilling to put themselves to inconveniences for the sake of distant collateral relations, with whom also they are often on bad terms; and hence it is that in most estates under this tenure the buildings are dilapidated, and the land remains in a state of most abject neglect. In the third place, the mayorazgos encourage idleness, the national sin of Spain. A son who knows that he must succeed to his father's estate, a brother or a nephew who is waiting for the succession of a brother or uncle, is but little disposed to procure an independence by his personal exertions; he passes his days by the fire-side, or in the sunshine, waiting with supine patience for that wealth which in other countries is the appropriate stimulus to and reward of prudent activity.

CHAP. VI.

STATE OF SCIENCE IN SPAIN.

THE state of science in Spain, before the time of the Romans and Carthaginians, is wholly unknown; but it may safely be presumed that the native inhabitants, plunged in barbarism, and occupied by the cares of a state of perpetual warfare, possessed neither the opportunities, the desire, nor the means of cultivating the sciences. When the Romans had, by degrees, introduced along with their arms the arts of civilization, the Spaniards began to cultivate literature and the sciences, and produced several writers who attracted distinguished regard, even at Rome. Such were the philosopher Lucius Annæus Seneca, a native of Cordova; the geographer M. Pomponius Mela, of Andalusia; and Junius Moderatus Columella, of Cadiz, whose excellent works on agriculture and rural economy may be consulted with advantage, even at the present day.

Under the dominion of the Goths the native Spaniards were long excluded from all public employments and places of trust, and their new masters, careless themselves of science, could not be expected to procure for vassals whom they despised

the means of instruction. Even under these unfavourable circumstances, however, a few bishops arose, no less distinguished for their virtues than their theological writings; Hosius, bishop of Cordova; Gregorius Boeticus, bishop of Elvira; Saint Idelfonso, archbishop of his native place, Toledo; Saint Isidore, a native, and afterwards archbishop, of Seville; Priscillianus, of Galicia, of distinguished genius, but betrayed into errors which rendered him one of the most famous and dangerous of the Heresiarchs. At this period also Spain might boast of Petrus, of Saragossa, a distinguished orator; Aurelius Prudentius, of Calahorra, an esteemed poet; and Aquilius Severus, who wrote an account of his travels in Africa.

The invasion of the Moors tore up by the roots the tender germs of taste and science. The people, either fugitive or bowed under the yoke of their conquerors, remained in a state of powerless apathy; and when at length they resumed their arms to recover their country and their liberties, to re-establish their religious worship, and to restore the sovereignty of their ancient lords, they had to endure several ages of incessant warfare, during which even the very name of science was forgotten. The most profound ignorance spread over the land; the priests themselves could hardly read, and were for the most part unacquainted even with the rudiments of the Latin language.

During this period of barbarism, a few theologians

gians kept just alive the feeble spark of learning; but their writings, loaded with ill-digested erudition, are now scarcely known, even by name. Two great lawyers more successfully distinguished themselves; *Vital de Canellas*, about the middle of the 14th century, and *Peter Belluga*, in the following century. The former, a native of Catalonia, and bishop of Huesca, showed himself worthy of the confidence reposed in him by the king and states of Aragon, when they committed to his care and fidelity the compilation of a new code of law from the ancient statutes and ordinances of Aragon and Sabrarbia. *Emanuel Diez* also deserves mention as a writer on veterinary medicine.

It was also in these times of ignorance that Spain produced a man of truly distinguished eminence for his rank, for the extent and variety of his knowledge, and the importance of his labours. This great personage was king Alphonso IV. of Castile, X. of Leon: he was celebrated for his acquirements in various departments, both of science and literature; a legislator, orator, historian, poet, mathematician, and astronomer; he well merited the surname of *el Sabio*, the sage, which was conferred upon him by general consent. But the abilities of this prince, and the high reputation that he had acquired, were insufficient to protect him from a signal reverse of fortune. A brave but ambitious and unnatural son raised the standard of revolt, seduced his subjects from their allegiance, and

and after causing him to be dethroned by a mock assembly of the States general at Valladolid in 1280, himself ascended the vacant throne, by the title of *Sanchez the Warlike*. The dethroned monarch survived his misfortunes only four years.

But while the native Spaniards were thus plunged in ignorance, that part of the country under the dominion of the Moors was the chosen seat of science. The Spaniards, ignorant of every thing but the art of war, presumed to stigmatize the Moors as barbarians; those Moors who, to the most romantic bravery, united a passionate love of science and the arts. While the former were spending the joyless intervals of peace in the rude solitude of their inaccessible castles, the latter were tasting all the delights, both sensual and intellectual, of a high degree of civilization. They had theatres, public shows, and tournaments; but these amusements, however fascinating, by no means distracted their attention from objects of higher interest and importance. As the basis of national greatness, they established public schools in every town under their dominion, of which those of Seville, Cordova, and Granada, obtained a high degree of reputation.

They were, if not the inventors, at least the great promoters of those public establishments to which we at present give the name of colleges, in which young men complete their education under

the care and superintendence of several masters. Many of these were established in the principal cities of Moorish Spain, at a time when the rest of Europe was unacquainted with them. Those of Cordova and Seville enjoyed great celebrity. The city of Granada contained several of these seminaries, of which the most famous was for a long time principally conducted by the Spanish Arab Schamseddin, a native of Murcia, and highly esteemed by his contemporaries.

None of the means for facilitating the cultivation of science and accelerating its progress were overlooked by them. They instituted academies, in which the learned in various departments assembled, for the purpose of mutually communicating their views, their observations, and discoveries; and in which they laboured in concert to extend the boundaries of knowledge. Seville, Granada, and Cordova, were the principal seats of these voluntary associations. At the latter city was an academy established by Eben-el-Rabi, commonly called Alkassem, for the peculiar purpose of illustrating and explaining the koran. An academy of history existed at Xativa: it was founded in the eleventh century by a learned native of the place, Mohammed-abu-Amer, better known by the appellation Almoncarral.

Nor was the establishment of numerous and well selected libraries neglected by this ingenious people: of these repositories of learning there were

no

no less than seventy in the different cities of Moorish Spain. Those of Seville and Cordova were the most celebrated: to the latter, no less than 6000 volumes were contributed, by a munificent individual, Alhaken, who also laid the foundation of the celebrated academy of the same place. The library of Granada almost equalled that of Cordova, and Metuakel-al-Alhac, who reigned in the 12th century, formed in his palace a magnificent collection of books, part of which is at present at the Escorial. It is said that the contents of these libraries amounted to 600,000 volumes.

This ardent people did not however trust entirely to its own genius, learning, and activity: but eager to accelerate the progress of science, it invoked the assistance of foreign nations, by sending out in every direction intelligent travellers, who pushed their researches into the most distant countries, and on their return, freely offered to the inquisitive curiosity of their countrymen all the fruits of their labours and observation. At the same time they employed themselves in collecting and translating all that was still extant of the learning and literature of ancient Greece and Rome. Thus they preserved the sacred deposit of science, when it was lost to the rest of Europe, and which, in happier times, they diffused again over the civilized world.

The sciences cultivated by them with eminent success were geography, experimental philosophy,

optics, botany, natural history, and geometry. They acquired the practice of medicine from the writings of the ancient Greeks, and enriched the art with many important discoveries of their own. They were the inventors, or at least the first great improvers of chemistry. They excelled in astronomy, and were the first people who established observatories. To them are due both the science of arithmetic and the invention of those numeral characters which have been adopted and naturalized in the whole of Europe and its dependencies, as the universal language of this important science. Their celebrity in the art of computation was so great, that the famous Gerbert, afterwards pope, by the name of Sylvester II., went into Spain to study this science under Mahometan masters, and communicated his knowledge to the rest of Europe about the year 860. They excelled equally in the mathematics: they were the inventors or promoters of the invention of the compass. They manufactured paper from linen rags at Valencia and Xativa, from the very beginning of the 12th century. They studied agriculture on scientific principles, by means of a society of naturalists, chemists, and practical cultivators, and the results of their enquiries were collected, methodized, and formed into a complete system of husbandry.

The reputation which the Spanish Arabs had thus meritoriously acquired extended itself through all Europe; from the various states of which
learned

learned men resorted in crowds to the universities of Spain, in order to study those sciences which were no where else taught so successfully; of these illustrious visitants the most distinguished, perhaps, were Gerbert, Daniel Morley, Campano de Novare, and Gerard de Carmana.

The principal Arabian authors of this period were Ali-Ebn-Rayel, Abraham-Ei-Zarukeel, and Mohammed Geber, of Seville, on the science of astronomy; Abu-Relti, and Ali-Albucarem, of Toledo, on astrology; Abu-Nazar-Phatihus, on natural philosophy; Abzeiat of Seville, on geography; Jolens Joli, of Toledo, Ebn-al-Beitar, of Malaga, on botany and other branches of natural history; Abuhazen, Geber, and Mugaribus, on chemistry and alchemy.

The same period witnessed the rise of a multitude of physicians, celebrated for the extent of their knowledge, their sagacity and success. The names of Avicenna, Ebn-Zoar, Almanzor, Ebn-Zacharia, Ebn-al-Beitar, Ebn-Saigh, and Ebn-Becras-Mohammed, will ever occupy a high rank in the annals of the healing art.

At this period also were written several scientific treatises on music, which display the progress made in this pleasing art by the Spanish Arabs.

About the end of the 12th century appeared their celebrated code of agriculture, the fruit of the united labours of the ablest experimentalists and practical cultivators of Spain, though pub-

lished only under the name of Ebn-al-Awam, of Seville. This curious work, which has already been described at large in the preliminary discourse, has recently been translated by Antonio Banquiere, one of the members of the academy of Madrid, and published at the expence of the king. It is one of the most complete collections that has ever been made on this important subject, and is peculiarly adapted to the climate and soil of Spain.

If the Spanish Arabs proved themselves worthy of being entrusted with the sacred deposit of science, if they communicated its treasures liberally to the rest of the world, and exercised an important and beneficial influence over its revival in Christendom, they were no less distinguished by the progress that they made in the elegant province of literary research, as will be further detailed in a future article.

To sum up all in a few words, they were the bravest and most enlightened people of their age; their learning, their industry, their generosity, were the admiration of all Europe; and yet to this splendid nation the native Spanish Christians pertinaciously applied the appellation of barbarians.

After many years of bloodshed and confusion the Moors were expelled, and the native Spaniards were restored to the quiet possession of their country under princes who knew the value of learning, and conferred upon it suitable encouragement.

The fortunate and brilliant reign of the catholic sovereigns

sovereigns Ferdinand and Isabella was the era in which the first sparks of reviving knowledge began to make their appearance; they increased in number and intensity during the reign of Charles V. and burst forth with a blaze of glory under the administration of Philip II. his successor. This sovereign loved and protected the sciences, and favoured and encouraged their professors; in consequence, a crowd of able lawyers, of profound theologians, of enlightened physicians, and excellent mathematicians, illustrated his reign; and the period between the end of the fifteenth century and the commencement of the seventeenth, is the golden age of Spanish science. At this time flourished the naturalists Joseph and Christopher Acosta, and Juan Bustamante de la Camora, of Alcala; the celebrated grammarian Lúis Nives, of Valencia; Gabriel Alphonso de Herrera, of Talavera de la Reyna, known by his excellent treatises on agriculture; also Ferdinand, of Cordova; Antonio, of Lebrixa; Pedro Chacon; Benedict Arias Montano; Francis Sanchez, of las Brozas, in Estremadura; Juan Genis de Sepulveda, of Cordova; Frederic Furius Seriolanus, of Valencia; all of them men of multifarious erudition. At this period also, it was, that father Ponce, a benedictine, and Juan Paul Bonnet, of Aragon, first discovered the important art of teaching the deaf and dumb to speak, an art which though at that time unduly neglected, was unfolded afresh by Em-

manuel Ramirez, of Carrion, at the beginning of the 17th century, and has been carried almost to perfection in our own days. Theology, especially of the scholastic kind, also made great progress, sustained as it was by the great abilities of Francis, of Toledo, born at Cordova in 1532; of Francis Suarez, born at Granada in 1548; and of Garcias Luis Giron, archbishop of Toledo, author of the collection of Spanish councils. Still more numerous were the eminent lawyers Antonio Agustin, of Saragossa, archbishop of Tarragona, distinguished not only in the law, but in general history, and whom de Thou denominated the light of Spain; Ferdinand Gomez Arias, of Talavera de la Reyna; Gregoria Lopez, of Guadalupe, in Estremadura; Jago Cancer, of Balbastro, in Aragon; Didax de Cavarrubias, of Toledo, called the Bartholus of Spain; and Juan Pedro Fontanella, of Vicq, in Catalonia. To these illustrious names may be added, Francis Salgado de Samaza, of Corunna; Bartholomeo Frias de Albornos; Antonio Menezes y Padilha; Antonio Gomez; and Diego Sarmiento y Valladares. Nor must we pass over two great masters of canon law, Ignacio Lopez de Salzedo, and Francis de Torres, better known by the name of Turrianus.

The same fostering influence brought to light many other distinguished writers and inventors, a few of whom we shall briefly mention: Juan Huarte de San Juan, of Pampeluna, published, in
1575,

1575, his *Examen de Ingenios*; a work not only extremely popular in Spain, but which has been translated into most of the languages of Europe. Pedro Navarro, in the reign of Ferdinand V., first introduced the use of mines into modern warfare; Christopher Roxas, of Toledo, and Christopher Sechuga, of Baeza, published, at the end of the 16th century, and at the commencement of the following, good treatises on artillery, fortification, and military tactics.

Even the very women in these brilliant ages penetrated into the sanctuary of science, and illustrated their country by their learned acquirements. Isabella de Joya attracted universal admiration at Rome, during the pontificate of Paul III., by the easy and ingenious solutions which she gave in the presence of the cardinals, of some of the most subtle questions in the works of Scotus. At the same period Louisa Sigé, born at Toledo, but of French extraction, was able to converse in Latin, Greek, Hebrew, Arabic, and Syriac; she also wrote a letter in the above five languages, to the pope, Paul III. Juanna Morella, a native of Barcelona, but educated in France, sustained at Lyons, in 1607 (being then twelve years old), public theses in philosophy: at the age of seventeen, she repeated this public exhibition in the college of the Jesuits: she was equally learned in philosophy, theology, law, and music, and conversed in fourteen languages. Oliva Sabneo de Nantes, born at Alcarez,

carez, in La Mancha, was learned in natural philosophy, medicine, morals, and politics; she published a new system of physiology and medicine, and challenged an assembly of the most skilful physicians of Spain, offering to demonstrate that the theories which they then taught in the schools were full of error.

The successors of Philip II. did not follow his example in the protection and encouragement afforded to science by that prince. The fortunate impulse that had been received, continued, indeed, to manifest its energy during several years, but at length its progress became impeded; the learned, deprived of the warm influence of royal bounty, grew torpid, and suspended their labours. Public adversity also contributed to withdraw the attention of the nation from science. Tedious wars in distant countries, a slothful and unpopular administration, and defeats and losses in accumulated succession under the last sovereigns of the house of Austria, exhausted the country. The monarchy, once so flourishing and potent, became feeble and inert, and fell into a state of decay, which shed a baleful influence on all the public institutions: the sciences partook in full proportion of this retrogression, and their decay soon equalled that of the state.

Yet, even during this inauspicious period, there arose a few happy and sublime native geniuses, who made great exertions to disengage themselves
from

from the apathy by which they were encompassed, and to take a flight worthy of the happier era that had gone by; but like those momentary meteors that disappear even at the moment when they are attracting notice, they just showed themselves, and then were extinguished by the characteristic indifference of their age and country. Such were Alphonso de Andrado, of Toledo, an excellent ascetic theologian; Alphonso de Castro, of Zamora, who wrote against heresies and penal laws; Juan Baptista Larrea, of Vittoria, in Alava, a celebrated lawyer; the botanist Gregorio Lopez; and the physician and naturalist Francisco Cernandes, who published, in 1641, from his own observations, an account of the animals, plants, and minerals of Mexico.

About the same period, also, a nobleman of one of the first houses in Spain distinguished himself by his successful cultivation of the sciences: this illustrious person, the duke of Escalona, was profoundly acquainted with most of the modern European languages, with the poetical writers of ancient Greece and Rome, and with history both ancient and modern; he was an acute philosopher, an able mathematician, an excellent geographer; he was well versed in theology and civil and canonical law; he was possessed of a well-selected library, open at all times to men of science and literature. At the same time a lady of the court, the duchess of Albuquerque, distinguished herself
by

by the patronage that she afforded to literature and science; she held weekly assemblies in her palace in Madrid, for the purpose of allowing frequent opportunities to the literati of that city of becoming acquainted with each other, and mutually communicating on all subjects of general knowledge.

These examples and these encouragements by degrees revived in Spain a love and respect for study; the government lent its powerful aid to bring about this desirable change; and the people thus supported at home, and animated by the example of neighbouring countries, devoted themselves with ardour to the cultivation of their minds. Their progress at first was slow, on account of the slender assistance that could be furnished by a few imperfect establishments; but in proportion as the means of instruction became more accessible and efficacious, their progress was more rapid; there soon arose men distinguished in every department of science, and Spain had no longer to blush for her mental inaction.

Thoma Vincent Tosca, and father de la Cerda, gained the admiration of their countrymen for the extent of their knowledge of mathematical science.

Ulloa and George Juan, excellent astronomers and geographers, successfully reduced their knowledge to practice under the equator.

Andrea Piquer, of Valencia, made himself advantageously known to all Europe by his medical writings;

writings; and Solana de Luque, of Antequerra, made important discoveries on the pulse.

The marquis of Santa Cruz and Jerome Ustariz taught excellent maxims of commerce.

The same nobleman and the marquis de la Mina shewed their sagacity in treating of military tactics.

Bartholomeo Marti, better known by the name of dean of Alicant, published a judicious and well-reasoned treatise on the art of criticism.

Louis Velasquez wrote on coin, and Burriel published an able and interesting work on the weights, measures, writing, and ancient laws of California.

Another illustrious man did honour to his country, and has acquired an European fame. Benedict Feyjoo, a benedictine monk, who died at Oviedo in 1762, arose from the midst of ignorance at a time when literature, science, and the arts were absolutely neglected and unknown in his native country. His versatile genius embraced all subjects; theology, jurisprudence, philosophy, and medicine; with all of which he acquired an intimate acquaintance. His style was pure, simple, perspicuous, and methodical, though at times prolix; his genius was fertile, bold, and sincerely attached to truth; in consequence he freed both himself and his nation from the dominion of many mischievous and disgraceful prejudices. To him Spain is deeply indebted for the restoration of literature,

rature, good taste, and the love of study. He overthrew judicial astrology, and combated with success the superstitious and popular dread of comets, eclipses, ghosts and goblins: he declared war against the practice of indiscriminate almsgiving; against the cheats and absurdities of the divining rod, hydroscopy, and the healing of madness by the touch, joined to the repetition of certain secret and mysterious prayers.

From among those learned Spaniards who have, during the present age, sustained the honour of their country, it will be sufficient to select the names of Mayans, Perez de Bayer, Malatz, Garriga, Monpalan, and Cavanilles. To these may be added, the duke d'Almadavas, well known as the author of an excellent history of the European settlements in foreign countries, which was published in the year 1790, under the assumed name of Malo de Luge.

It may be a matter of surprise that I have not here mentioned the name of Joseph Nuer, that able botanist whose treatises on the *cicuta* and the *arbutus uva ursi* were the precursors of an excellent *Flora Hispanica*; of which, however, only the first four volumes in quarto have been published; the completion of the plan having been interrupted by his death, which took place March 19, 1764, in the sixty-ninth year of his age: but the truth is, that Joseph Nuer was by birth a Frenchman, being a native of Perpignan, of Roussillon. He was, how-
ever,

ever, educated in Spain, and there his talents were formed and unfolded; so that without much impropriety he may take his place among the Spanish naturalists.

The number of universities in Spain was formerly twenty-four. Those of Barcelona, Gerona, Lerida, Vicq, and Tarragona, all in Catalonia; that of Gandia, in the kingdom of Valencia; and that of Baeza, in the kingdom of Jaen, have all been suppressed during the 18th century.

The following seventeen are all that now remain: that of Pampeluna, in Navarre; of Oviedo, in the Asturias; of San Jago, in Galicia; of Seville, and of Granada, in the provinces of the same name; of Huesca and Saragossa, in Aragon; of Avila, Osma, and Valladolid, in Old Castile; of Toledo, Siguenza, and Alcala de Hamarez, in New Castile; of Cervera, in Catalonia; of Orihuela and Valencia, in Valencia; and of Salamanca, in the province of Leon.

The universities of Huesca, Valladolid, Osma, Avila, Siguenza, Granada, Seville, San Jago, Oviedo, and Pampeluna, scarcely deserve notice, on account of the small number of professors and students attached to them, and the very imperfect instruction that they communicate. The university of Orihuela is nearly in the same condition; the professorship of medicine having been suppressed about thirty years ago.

The university of Saragossa has twenty-two professors,

fessors, and that of Toledo has twenty-four : about 900 students attend the classes of the former, and nearly 3000 those of the latter ; yet neither of these establishments is known in Europe, or regarded as of high reputation even in Spain.

The university of Alcala, established at a prodigious expence by cardinal Ximenes, answered for nearly a century the views of its illustrious founder. This splendid institution consists of thirty-one general professors, and thirteen colleges, each of which has its particular establishment of masters and professors, and of students, who receive gratuitous support and instruction. At present, however, this university is gone so entirely to decay, that scarcely a vestige of its ancient splendour remains, and the whole number of students scarcely amounts to five hundred.

The university of Cervera, founded at the commencement of the eighteenth century, with a magnificence truly royal, possesses forty-three professors, five colleges, and about nine hundred students ; but it partakes of the radical faults of all the Spanish universities ; the course of study is incomplete and antiquated, and the very name of the institution is scarcely known beyond the boundaries of Catalonia.

The university of Salamanca, the most ancient of any in Spain, has enjoyed a degree of celebrity which entitles it to a particular description.

It was founded by Alphonso IX., between the
years

years 1230 and 1244, and was considerably enlarged by Ferdinand III., his grandson. But its most munificent patron was Alphonso X. surnamed the Sage, son and successor of the last mentioned sovereign. This prince richly endowed it, and drew up a set of statutes for its government. He established a professorship of civil law with a salary of five hundred maravedies; a professorship of canon-law with a salary of three hundred maravedies; two professorships of decretals with salaries of five hundred maravedies; two professors of natural philosophy, and as many of logic, with salaries of two hundred maravedies each; and two masters of grammar with salaries of three hundred maravedies. It experienced also the liberality of many succeeding sovereigns, and received from the popes a vast extent of privileges.

For many years this university enjoyed a high reputation: its fame extended over all Europe: it was consulted by kings and by popes, and its deputies were received into the general councils, where they well sustained the character of the body which they represented. Students flocked to it not only from all the provinces of Spain and Portugal, and from the islands of Majorca and the Canaries, but also from the West Indies and New Spain, and even from France, Flanders, and England. The number of students who attended the classes amounted nearly to 15,000. The whole of this vast establishment consisted of twenty-five

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colleges, a library, and a hospital called *del Estudio*, intended for the amelioration of poor scholars.

The celebrity of Salamanca continued in full vigour during many ages; but, at length, as rival institutions sprung up, declined by slow degrees, so that by the year 1595 the number of students did not exceed 5,000.

The establishment itself still continues unimpaired; and the ancient library has been augmented by that of the jesuits: it contains at present about 20,000 volumes, of which, however, a very small proportion are modern.

Of the colleges, one called *Of the three languages*, (*Collegium trilingue*), is appropriated to teaching the Latin, Greek, and Hebrew tongues. Four other colleges called *Noble* receive only young men of rank, out of whom were chosen the persons who filled all the important offices in the university. This partiality produced its natural effect of destroying all emulation: the students of the favoured colleges being almost certain of obtaining appointments, neglected the studies requisite to enable them to perform with credit the duties of their stations; while those who were precluded from all hope of advancement fell into a state of sloth and apathy, and the most deplorable ignorance. The evil at length became too glaring to be longer endured, and the proper remedy was applied during the reign of his present majesty's predecessor, by abolishing the exclusive privileges of the noble colleges,

colleges, and laying open every office in the university to free competition.

Another cause of the decay of this once celebrated university is to be attributed to the unaccommodating obstinacy with which, till very lately, it adhered to false and antiquated systems, which in almost every other seminary had given place to the superior knowledge and philosophy of modern times; so that a young man, after going through the regular course of study, found, on entering into the world, that he had been acquiring, at a great expence of time and labour, only those systems and opinions, the falsehood and futility of which had been long ago universally acknowledged, except within the walls of Salamanca.

The present establishment of this university consists of sixty-one professors, who teach theology, the canon, Roman, and Spanish laws, medicine, mathematics, philosophy, political economy, rhetoric, and the Oriental languages. There is also a school of music; a theatre of anatomy, in which also are given courses of surgery, and of experimental philosophy. The philosophy of Aristotle is proscribed, and the modern philosophy is taught according to the principles of Jacquier: a course of doctrinal theology also is instituted, which had hitherto been neglected.

But all these attempts at reform have not been able to overcome the spirit of sloth and idleness

that had reigned so long triumphant in this institution. The professors, imbued with their old doctrines, and unacquainted with the modern ones, have not been able to accommodate themselves to the orders of government: although, therefore, they seem to have discarded Aristotelianism, their ill concealed predilection breaks forth on every opportunity, and the old syllogistic forms of teaching still subsist in full force. There are no lectures given on pharmacy or botany, and the course of experimental philosophy is entrusted to persons wholly unacquainted with the use even of the simplest article of apparatus.

The examination for degrees is much too slight and insufficient to exhibit the knowledge, or expose the ignorance, of the applicants. It is restricted to a prelection of an hour and a half, on a subject given the evening before, and to a disputation arising out of the prelection. But though the proper object of the examination is not obtained, the ceremony itself is striking, from the great number of persons who assist at it; from the profusion of lights by which the hall is illuminated; and the repeated bursts of syllogistical *ergos* echoing from the vaulted roof, and mingled with the loud applauses of the auditors. The ceremony commences at eight in the evening, and terminates at seven in the following morning: towards midnight the examination is interrupted by a splendid
abundant

abundant supper, given at the expence of the candidates to the professors, and on this occasion there seldom fails to be a very full attendance.

If the examinations for degrees are superficial, those for professorships are still more trifling. A prelection of half an hour, and a disputation of the same length, are deemed sufficient, though they scarcely afford ground for estimating even the memory of the candidate, and his acquaintance with a few scholastic subtilties.

This representation is by no means a satire : on the contrary, its truth is so fully acknowledged throughout all Spain, that the schools of Salamanca are almost deserted; the whole number of students not amounting to a thousand.

The most popular university at present is that of Valencia. It has received distinguished marks of royal favour; its statutes have been reformed; its means of instruction have been augmented; the number of professors has been increased; and their fitness for the various departments that they occupy is ascertained by a sufficiently accurate examination; yet the result of all this seeming care and attention is but little satisfactory, as I have already shown at large in the former part of this work.

Lectures are delivered at all the Spanish universities on theology, canon and civil law, medicine, and philosophy. In those of Valencia and Salamanca are also given lectures on mathematics and

experimental philosophy ; and in those of Alcala, Valencia, and Salamanca, lectures on anatomy and surgery.

The instructions on medicine in all its branches are extremely imperfect, as will be proved in the next chapter. The lectures on theology are almost entirely confined to that part of the science called the scholastic ; a somewhat more liberal course is taught at Valencia, and a few lectures on doctrinal theology are delivered at Salamanca, but in a style of empty pedantic syllogizing, rather calculated to conceal error than to discover truth.

I have said that experimental philosophy is taught at Valencia and Salamanca ; but in the former of these universities, as late as the year 1793, there was not apparatus for the exhibition of a single experiment ; and in the latter, this department was confided to a professor who had himself never attended a single course on the subject, and was so totally unacquainted with the matter as not to be able to put together the apparatus which was sent for his use from Paris, without the assistance of a French artist from Barcelona. At Valencia there is a professor of astronomy ; but he is furnished neither with instruments nor an observatory : and the state of the mathematical school at Salamanca may be judged of from the fact, that the only treatise on the sphere, which is read there, is that of Johannes de Sacro Bosco.

Theology and philosophy are also taught in a
great

great number of colleges: some dependent on, and others independent of, the universities, as well as in many seminaries attached to the episcopal sees, and under the direction of the bishops. Alcala de Hamares, Toledo, Cever, Orihuela, Salamanca, Gerona, Barcelona, Cuença, Seville, &c. possess establishments of this kind; but the system of instruction in these is still more imperfect and faulty than even in the universities.

The conventual schools are also very numerous. In all monasteries of any importance are lecturers for the purpose of instructing the junior members of the society in theology and philosophy; but as these schools are open to the public, the mischievous consequences of the absurd systems there taught extend beyond the bounds of the monasteries themselves. Within these cloisters it is that scholastic theology and peripatetic philosophy have taken refuge; here, without disturbance, they spin their subtleties, cherish their prejudices, and transmit, by uninterrupted succession, the barbarism of the ancient schools purged of their activity.

There are in Spain four military schools: namely, at Barcelona, Zamora, Cadiz, and Segovia. The three first are intended for cadets of the army and engineers, who are instructed in drawing, mathematics, engineering, and fortification. The last is appropriated to cadets in the artillery, and is

well supplied with able masters in all the branches of study that belong to their profession.

Each of the three great naval stations, Xeral, Carthagena, and Cadiz, has two professional schools, the one for cadets in the marines, the other for gunners. The former are taught mathematics, experimental philosophy, gunnery, and naval evolutions. The latter are instructed in drawing, mathematics, gunnery, pyrotechny, fortification, &c. To the school of Carthagena is also attached a botanical garden and a lecturer on that branch of natural history.

Schools of pilotage and navigation are established in various places: at Ferrol, and Corunna, in Galicia; at Gijon, in Asturia: at Santander, in Biscay; at San Sebastian, and Placencia, in Guipuscoa; at Loreda, Cadiz, and Seville, in Andalusia; at Macherevinta, and Carthagena, in Murcia; at Arens del-Mar, Mataro, and Barcelona, in Catalonia.

In all Spain there are only three botanical gardens in which public lectures are given; these are at Carthagena, Cadiz, and Madrid; the first is very small, is attached to the department of military marine, and receives only cadets in that branch of service. That at Cadiz is a branch of the school of surgery, established in that city, and is accessible only to medical students. That of Madrid is by far the most complete, and kept in the best

best order; to it are attached two professors, who lecture gratuitously, every year, to all persons who chuse to attend on the science of botany; while two physicians are constantly employed in researches on the medical and sensible properties of various plants. These three establishments, however, are not of all the utility that might be expected, as not one of them is situated in a place where there is a school of medicine.

Lectures on chemistry are delivered in the university of Valencia; but they are merely verbal, and unaccompanied by experiments, as the university has neither laboratory nor apparatus. The two annual courses of chemistry delivered at the botanic garden of Madrid are the only lectures on this science open to the public in general. The establishment consists of two professors, one of whom confines his particular attention to that branch of the science which relates to the theory of dying, and the preparation of pigments, which, in a city containing no manufactories, is not likely to be productive of much benefit.

Of late years there have been established three schools of surgery; one at Barcelona, another at Cadiz and the third at Madrid. Each of these has one anatomical theatre, a public library, and a competent number of professors, who teach anatomy and the whole theory and practice of surgery. These institutions have not produced all the good that was naturally expected from them,
and

and few of their pupils have been distinguished among the rest of the profession.

Two other similar institutions were established in 1800, at Valladolid, and San Jago; but, from the injudicious selection that has been made of masters, it would be unreasonable to expect any very high degree of success. At Cadiz a hundred young men are supported by the king during their attendance on the surgical school at that place, previous to their being appointed surgeons on board the fleet.

The two colleges that unite with most success a liberal and comprehensive plan of education are of very recent establishment: one of these, called the *College of San Isidro*, has succeeded to that of the Jesuits; the other is called the *Seminary of the Nobility*, and is destined to the gratuitous education of 118 sons of poor gentlemen. The establishment of each of them consists of masters in the Latin, Greek, and Oriental languages, poetry, logic, moral philosophy, mathematics, and national law. Besides these, there is in the former a professor of ecclesiastical discipline; and in the latter are masters in the French and English languages, geography, the military art, and fortification.

Two economical societies have established similar seminaries. The economical society of Saragossa has instituted in that city a public school, in which are taught rural economy, the elements of commerce, mathematics, moral philosophy, and national

tional law. The economical society of Guipuscoa has established, at Vergara, a patriotic school that combines many branches of instruction with a strict and wise system of discipline; in consequence of which it is daily rising in the public estimation. Sixteen masters are here employed in teaching the elements of the Christian religion, reading, writing, arithmetic, Latin and Spanish grammar, the classics, rhetoric, geography, foreign modern languages, mathematics, experimental philosophy, natural history, docimastic chemistry, drawing, dancing, and music. This institution is under the constant superintendence of the society which first founded it, a committee of which, renewed every four months, resides in the college, and presides at the examinations which take place every four months, and on which occasion honorary prizes are distributed, to the most meritorious students. The session lasts eight months, the vacation occupying the four concluding months of the year.

An establishment on nearly a similar plan has been formed at Gijon, in Asturia, under the title of *Real Instituto Asturiano* (the Royal Institute of Asturia), in which are taught the mathematics, natural philosophy, mineralogy, navigation, drawing, and the French and English languages.

Natural history is one of the branches of general knowledge the least attended to in Spain, notwithstanding the native riches of the country in every department of natural history, and the facility of procuring

procuring specimens of all kinds from the American colonies. There are no lectures on this subject accessible to the public, for to those given in the college of Vergara, only the students of that institution are admitted. A few individuals are possessed of cabinets of natural history; but, for the most part, of little extent. That belonging to the apothecary, Salvador, of Barcelona, deserves to be particularly mentioned, both on account of its intrinsic merit, and the facility with which its liberal minded proprietor allows all those who apply to have free access to his treasures.

Public libraries are much more numerous than cabinets. That belonging to the king, at Madrid, is in fine condition, rich, and well selected: it contains nearly 200,000 volumes. In the same city are three others, one belonging to the school of surgery, another to the academy of history, and the third to the duke of Medina-Coeli. Of these the former is not very extensive, being confined to those subjects that are strictly connected with the establishment to which it belongs: but the latter is extremely rich in manuscripts, medals, maps, and plans, &c: it is not, strictly speaking, open to the public, but the munificent liberality of its noble proprietor renders it very easily accessible by all men of letters.

The other public libraries of Spain are, that of Saint Catherine's, or of the Dominicans, at Barcelona, a numerous collection of old books: that
of

of the school of surgery of the same place, small, but well selected; that of the college of Gerona, formerly belonging to the Jesuits; that of the monastery of Saint Idelfonso, containing about 16,000 volumes of old books; that of the seminary of Saragossa, a numerous, valuable, and well chosen collection; that of the ancient house of the Jesuits at Alcala de Henares, a numerous collection of old books, particularly in scholastic theology: that belonging to the metropolitan chapter of Toledo, enriched by above seven hundred manuscripts: that of the university of Salamanca, containing about 20,000 volumes: that of the school of surgery at Cadiz: those of the Dominican monastery, and the episcopal palace of Murcia, and of the metropolitan chapter and archiepiscopal palace of Seville, which are all numerous collections of old books.

In the year 1796 the king established a corps of cosmographical engineers, the members of which have the appointments and rank of captains, lieutenants, and cadets in the army. At the same time was founded a school at Madrid for the younger officers of this corps, where they are taught geometry, mathematics, geography, meteorology, and astronomy. This establishment is too recent to allow a just estimate to be formed of its probable utility.

There are very few academies in Spain for the
purpose

purpose of scientific discovery. There exists, at Valladolid, an academy of geography, and another of mathematics, at Granada, but, in fact, they are both of them schools decorated with the title of academy. At Barcelona is an academy of sciences (the only one of the kind in Spain), which is entirely supported by the zeal and contributions of its members, without the smallest aid or encouragement from the government. There are in Spain three academies of medicine, at Madrid, Seville, and Barcelona: the latter of these was associated in the year 1790 with the royal society of medicine at Paris, and has since published a single volume of its labours, which is a collection, for the most part of trivial and insignificant memoirs. The two former institutions are less active, and not more respectable. It is a singular circumstance, and one not very honourable to the nation, that Madrid should be the only capital city of Europe destitute of a scientific academy.

Such are the establishments in Spain for the advancement of science: in number fully adequate to the wants of the nation, but in spirit, activity, and acquaintance with modern discoveries, miserably deficient. Their schools of astronomy are destitute of instruments and observatories; their courses of natural philosophy are without experiments; their teachers of natural history are unfurnished with cabinets, their professors of anatomy
give

give no demonstrations, their schools of chemistry are without laboratories and apparatus, and their libraries are destitute of modern books.

Hence it follows that, though there are many learned and profoundly erudite men in Spain, they are unable to bring their talents to any account: the subjects to which they devote their attention have long since been abandoned by the rest of Europe; or, if retained, have been so advanced and modified by the superior knowledge of the present age, as to render a recurrence to the rude outlines of the early masters on these subjects a mere waste of time and solemn trifling.

CHAP. VII.

STATE OF MEDICINE IN SPAIN.

THERE are at present, in Spain, sixteen medical schools, one in each of the universities of the kingdom. Attached to each is a greater or smaller number of professors, who dictate and explain to their pupils the elements of the theory and practice of medicine. Their lectures are confined to verbal explanations, without any mixture of real cases, and such other demonstrations as the subject would very properly admit of. The universities of Valencia and Salamanca are the only ones in which are publicly exhibited any anatomical demonstrations, or in which is any professional library accessible by the students.

All who choose to apply are admitted as students of medicine, without any previous examination of their proficiency in those studies that form the basis of every plan of liberal education, and the consequence is, that a large proportion of those who attend the medical lectures are extremely illiterate.

The medical course lasts four years; during which time the students attend the public halls,
writing

writing down the lectures from the dictation of the professors; but in consequence of their previous ignorance, even of the language of science, these transcripts present a formless mass of confusion, in which those terms that are difficult or new to the writer are either entirely omitted, or so strangely transformed, as to be wholly unintelligible. These manuscripts, however, form the only resource of the students in these universities, where there is no professional library; for the purchase of books, which in most of the Spanish towns are both scarce and dear, is much beyond the pecuniary means of a poor scholar.

The students are not subject to any examination during their course; nor is any notice taken of the regularity or irregularity of their attendance on the professors: indeed a large proportion of them are so miserably indigent as to be obliged to spend much of their time in attending the public gratuitous distribution of bread, soup, &c. at the hospitals and monasteries, or in earning a slender livelihood by various menial services.

After the expiration of the four years of study, the pupils are obliged to learn the actual practice of medicine for two years longer. For this purpose they enter into the service of some physician (usually of little business, for those who are much employed do not choose to be encumbered with unprofitable pupils), and in return for these humiliating offices, which a man of spirit would neither

require nor submit to, are allowed to accompany him in his daily rounds, from which they pick up the usual forms of interrogating a patient, and the common routine of medical practice.

Their education being thus completed, they apply for a degree, which, after a short examination, in the course of which the candidate and examiners and audience are often completely puzzled, is granted by the university in due form; and the new-made doctor is turned loose on society, to starve or succeed, in proportion to his talents for intrigue, and his dexterity in seeming to do much for his patients, while he wisely trusts more to the efforts of nature than to his own skill.

Medical Police.

The government and superintendence of the medical profession is entrusted to a tribunal named the *Protomedicate*. This court is divided into three branches; one consisting of physicians, and presiding over the department of medicine; another of surgeons, presiding over the department of surgery; and a third of apothecaries, presiding over the department of pharmacy. The former consists of three physicians appointed by the king, and called *examining alcaldes*, assisted by the three physicians of his majesty, the senior of whom is the president. In the second, the first surgeon of the
king

king presides, assisted by three *examining surgeon alcaldes*. The third consists of the first apothecary of the king, assisted by three *examining apothecary alcaldes*. There are, besides, attached to this court, the following law-officers, namely, an assessor, a fiscal, a secretary, and several writers.

The business of this court is principally to grant licences for practising; for, however singular it may appear, and however derogatory it may seem from the dignity of the universities and colleges, no individual, even if he should have taken his university degree with the greatest credit, is allowed to practise any of the three branches of medicine in any part of the continent of Spain, without undergoing a second examination at the Protomedicate, and receiving a licence from that body.

These examinations, however, are not very formidable: in the first, the candidate is questioned for about half an hour on the theory of medicine; and in the second examination for about the same time as before, on the practice of medicine; he is then required to take charge for three days of a patient in some public hospital, whom, if attentive to his interest, he will treat according to the theory and method of the examining physician, whether right or wrong. This expected compliment being paid, the candidate is put to no further trouble, but receives his licence on payment of the fees, which amount to little more than nine guineas.

Catalonia, Aragon, Navarre, and the kingdom of Valencia, are the only provinces in Spain that are exempted from the judicature of the Protomedicate; and in consequence, the medical men who have received degrees from any university in these provinces may exercise their profession without any further licence.

The number of physicians in Spain is very great; they are found not only in the towns, but in almost every village and hamlet. In Madrid alone (the population of which does not exceed 160,000 persons) there were 135 physicians in the year 1792. The profession being so overstocked, and the fees being very small, the physicians are almost universally in such narrow circumstances as to be wholly incapable of making any adequate provision for their widows and children. The same niggardliness which characterizes the emoluments of their private practice, is visible in the slender salaries attached to those public places and offices that are held by members of the profession. The pay of the physicians of the hospitals is very trifling; and that of the professors of medicine at the universities is not much better. The university of Valencia, which is the most liberal, allows 100 doubloons (62*l.* 10*s.*) to each medical professorship; but in some universities the salary hardly amounts to one-fifth of the above sum.

Besides these, there are three places somewhat more lucrative, held by members of the profession; namely,

namely, that of first physician of the marine, who resides at Cadiz, and those of inspector of epidemic diseases, and superintendant of the royal garden at Madrid: the two latter offices are of late institution, and are held by two of the king's physicians.

Eighteen physicians are attached to the court; of whom fifteen are styled physicians of the royal family; whose duty it is to watch over the health of the domestics and subaltern officers belonging to the household establishment: the annual salary of each of these is 4000 reals (41*l.* 13*s.* 3*d.*)

The three other physicians are styled *de Camera* (of the chamber), and are in duty about the person of the king and royal family. The office of these three physicians of the chamber is by no means a sinecure. They are expected to be present every morning at the levee of the king; after which they visit the queen and the prince of Asturias; they then separate, in order to visit the other branches of the royal family. They must also be in waiting while the king is at dinner, and be ready to receive him on his return from hunting; sometimes, even, one of their body is ordered to accompany his majesty on this exercise. They also form part of the royal train when the court moves from Madrid to Aranjuez, the Pardo, Saint Ildefonso, or the Escorial.

Each of these three physicians has an appointment of 60,000 reals (625*l.*) annually, besides apartments near the palace at Madrid, and in

each of the other houses frequented by the king, a carriage kept at the king's expence, and about 9,000 reals (93*l.* 15*s.*) as members of the Protomedicate. The senior physician is, *ex officio*, president of the Protomedicate and honorary counsellor of the royal council of finance; in virtue of which offices he enjoys a greater salary than the others by about 24,000 reals (250*l.*).

I shall conclude this chapter by relating, in a few words, an extraordinary attempt that was made a few years ago to overturn the authority and privileges of the Spanish physicians, in order to favour, at their expence, another branch of the profession.

The surgeons of the court, taking advantage of the carelessness of the king's physicians, had for some time enjoyed credit with the king, or with his advisers; this credit they possessed sagacity and activity enough to turn to the advantage of themselves, and of the colleges of surgery. The first public proof of their interest at court was manifested by the privilege which they acquired, of wearing the national cockade, and an uniform trimmed with silver lace. This was soon followed by a royal decree, uniting the physicians and surgeons into one corporation, under the title of the *Two re-united faculties*. The general administration of the new system was confined to a commission established at Madrid, under the name of *Junta suprema Governativa*, and composed of the
physicians

physicians and surgeons of the court ; over which the first physician and first surgeon of the king presided, in regular alternation. The secretary-general, however, to whom the predominant influence belonged, was a surgeon, so that these last had a complete and effective majority in the junta.

The superintendence of the medical men in the provinces was also conferred on juntas or committees of the colleges of surgery ; and in order to render this provincial branch adequate to the performance of the new duties delegated to it, there were created three new colleges of surgery, at Salamanca, San Jago, and Valladolid. These new establishments were composed principally of surgeons, to whom were aggregated, to save appearances, a few of the junior physicians ; but the old surgical colleges of Cadiz, Barcelona, and Madrid, remained, as before, exclusively filled by surgeons.

The titles of physician and surgeon to the king were suppressed, and one common appellation was invented for both. The surgeons of the court and the professors of the colleges of surgery were created *Medecinos* (bachelors of medicine), which entitled them to take out a licence for the practice of medicine.

All the schools of medicine throughout Spain were suppressed at the same instant, and their rights were transferred to the colleges of surgery. The Protomedicate was abolished, and all its privileges and archives conferred upon the

same bodies. Even the universities were deprived of the power of granting either degrees or licences in medicine.

In consequence of this amalgamation of the two professions, Spain was absolutely overrun with *Medecinos*; for not only the fellows of the surgical colleges were admitted to practise medicine, but even all those who had obtained the lowest degrees of surgery, who were only sufficiently skilled to gain a licence for shaving, bleeding, and drawing teeth, in short, all the barber-surgeons were also entitled to apply for a licence for medical practice, and obtained it accordingly.

So total a change, it may well be imagined, could not be made without great complaints, and the active opposition of those who were thus dishonoured in the estimation of themselves and the public. The contest was further exasperated by the real and serious misery to which the numerous medical professors of the universities and other colleges found themselves reduced; for though they were allowed to retain, during their lives, the public salaries of their offices, yet as their principal emolument was derived from the fees, this permission did not prevent them from falling into a state of absolute want. The old physicians made vigorous protests against the authority, both of the provincial colleges and that of the *Junta Suprema of Madrid*, and refused to appear at their summons, or to submit to their decisions. It is probable, however,

however, that by time and the due exercise of influence and moderation, this opposition, formidable as it appeared, would have been subdued ; but the surgeons, elated with their victory, and the easy indulgence which they had obtained from the king, pushed their arrogance and pretensions beyond all endurance. They had also the folly, in the height of their exultation, to rouse the jealousy of the military, by demanding nominal rank in the army. This step precipitated their ruin.

The nation, which had hitherto been rather disposed to amuse itself with the quarrels between the members of the two professions, now began to look upon it in a serious light ; petitions to the king were sent in from all quarters, requiring his interference, and with such effect, that by a single edict, the new system was abolished ; the Proto-medicate was restored, the universities were reinstated in their ancient rights, and the whole surgical branch of the profession was reduced to its ancient subservience and inferiority to the physicians.

CHAP. VIII.

SPANISH LITERATURE.

LITERATURE, as well as science, has been marked in Spain by different eras. It is not known what was its state before the arrival of the Romans. It is only known that there were then poets in Galicia who sung the verses they composed, and were the troubadours of those early times.

We are not better informed of its state under the Romans; but their annals have consecrated the memory of some poets and orators to whom Spain may boast of having given birth. Marcus Porcius Latro the orator, and Marcus Annæus Seneca, father of Seneca the philosopher, were of Cordova. One of the sons of the latter, M. Annæus Novatus, called after his adoption Junius Annæus Gallio, became celebrated at the bar. Quintilian the rhetorician was of Calahorra in Old Castile. The orators Cornelius Victor Statorius, and Turrinus Clodius, were both Spaniards, and among the Latin poets Spain has a right to claim Seneca the tragedian, Columella, Latromanus, and Silius Italicus; Lucan and Sextius Hena, both of Cordova, Canius of Cadiz, Decianus of Merida, and
Martial

Martial of Bilbilis, now Calatayud; and also an esteemed historian who flourished under Augustus, L. Cornelius Balbus of Cadiz.

The taste for letters disappeared under the Goths; it revived under the Arabians, but its progress was very slow, and it was chiefly directed to history, in which branch Spain then produced some very commendable writers. Sampirus, bishop of Astorga, wrote in the eleventh century a very interesting chronicle of Spain from the year 896; Roderic Simonis, usually called Ximenes, archbishop of Toledo, descended from the illustrious house of Rada, or Tison, of Navarre, wrote in the thirteenth century a chronicle of the Roman pontiffs and emperors, and "*Rerum in Hispania gestarum Chronicon*," which comprehends the times of the Ostrogoths, Huns, Vandals, Suevi, Alani, Romans, &c. The next age produced a history of Catalonia by Robert de Sclot, a Catalan. These writers already united the vehemence, the metaphor, and the hyperbole of the Arabs, with the elevation and dignity which were natural to them. It is generally thought that it was from the Moors they adopted this style; but it will be seen that even in the time of the Romans, the works of many Spanish writers were replete with energy and pathos.

Letters were held in honour under the Moors, who possessed a great number of poets and dramatic

matic writers, hereafter to be mentioned. They had two celebrated grammarians, Jonas Ben Ganach of Cordova, and Abu Mohamad Abdalla of Badajoz; the latter, who lived about the end of the ninth century, gave a "Method of Writing," in which he united general principles of grammar with excellent ones of rhetoric and poetry. They had Abi Zetti, Ali ben Alhassani, Ben Mohamad, and Alfarabi, who all wrote on music, and Abu Nazurus Phalius, who has left us a good work on the studies of the Spaniards. They had many good historians, amongst whom should be mentioned with commendation, Mahomad Aber Amer, commonly called Almoncarral, who, in the eleventh century, founded an academy of history at Zativa, his native place; Mohamad ben Abdellames of Alicant, who died at Tremen in 1213, and who wrote "Annals of Spain," a much esteemed work; Rhasis of Cordova; Abu Bacar Mohamad; Altus Bacar; Abul Caim Tarif, who wrote a history of Spain; Cacim Aben Ugi, to whom we owe a description of Spain, and a chronology of the kings of Cordova; Iben Cachum, who wrote a history of Asia and Africa; and Abul-Faragius, known by a history of the dynasties, and particularly by excellent researches relative to the different Arabic tribes and their manners.

Literature did not, however, begin to appear with splendor in Spain till near the end of the reign
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of Ferdinand the Catholic, and the succeeding one of Charles; and the taste became still purer under Philip II.

The best writers before this period had degraded their most beautiful and sublime ideas by the extreme diffuseness of their style; and buried them under a mass of erudition which rendered the perusal disgusting. They delighted to present the same idea in many different ways; to take all the views of a subject; and did not see that, by multiplying repetitions, and dwelling too long upon every thing, they rendered their writings languid and tiresome. Their style was very unequal; sometimes masculine and animated; sometimes dragging, sometimes sweet and agreeable; sometimes harsh, abrupt, and forbidding. Allusions, metaphors, hyperboles, similies, moral reflections, and explanations, were multiplied without end, and contributed still more to enervate their style. Under the reign of Philip II. they began to throw aside these incumbrances; style became more clear, more simple, natural, and dignified; the writings of the ancients were taken for models, which were imitated with assiduity and success; and force and dignity were diffused over the writings of this period. It was, in fact, a brilliant era for Spain: good poets, excellent historians, were multiplied; some orators were distinguished above the crowd, and writers of merit arose on all sides. Antonio de Nebrija, at once a historian, grammarian, philosopher,

sopher, jurisconsult, theologian, and poet, acquired a just celebrity. Francis Sanchez, a poet, orator, and grammarian; Peter Chacon, Ferdinand Núñez de Gusman, Ferdinand de Cordova, and Benedict Arrias Montano, also obtained deserved reputation. Lewis de la Zerda and Andrew Strany, of Valencia, gave excellent commentaries; the first on Virgil and Tertullian, the second on Pliny, Seneca, and Valerius Maximus; Alphonso Garcias de Matamoros, of Seville, wrote "*De Academiis et doctis viris Hispaniæ*;" and Alphonso de Zamora distinguished himself by his knowledge of the Oriental languages. In the same century appeared Frederic Furius Seriolanus, of Valencia, on whom de Thou bestowed such high eulogiums: many others also arose, who will be mentioned hereafter.

Philip II. was succeeded by Philip III., the end of whose reign was fatal to letters; from the same causes which brought the decline of the sciences in Spain.

The Spaniards abused the abundance of their ideas, the vivacity of their imagination, and the facility of their genius: they abandoned that noble simplicity which strikes the mind and elevates the soul: they affected a false brilliancy, misplaced ornaments, exaggerated ideas, swelling expressions, and violent metaphors: their style became diffuse and obscure, and their works were filled with puerilities.

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This was still the state of Spanish literature at the beginning of the eighteenth century ; and the following is the judgment given of the works of his contemporaries by Feyjoo, himself a Spaniard, who wrote in 1737. “ Those,” says he, “ who most pique themselves on cultivation, have for some time past given into a puerile affectation of rhetorical figures, most of them trite ones ; a multiplication of synonymous epithets, and a forced arrangement of pompous words, which render the style not so much gloriously majestic, as harshly tumid.” In fact, whoever examines the works of that time, will find them filled with high-sounding expressions, rather than with abundance of ideas, and sprinkled with enigmatical expressions, the chief merit of which is to be unintelligible.

These last periods were marked, however, by some happy geniuses, who, notwithstanding the depravation of taste amongst their countrymen, knew how to raise themselves above prevailing prejudices, and to build their reputation on neat, polished, and agreeable writings. Spain then possessed some distinguished poets and elegant and accurate historians, who will be noticed in the sequel. She could then boast of Quevedo, Cervantes, Saavedra, Guevara, Mariana, Granada, Solis ; and at the beginning of the last century she had Benedict Feyjoo, who has been already mentioned, a pure and methodical writer and judicious critic,

critic, who embraced several kinds of writing, and waged war with the bad authors and bad taste of his time.

Throughout all these periods the taste for vehement hyperbole, the oriental taste, in short, perpetually appears; it is discovered in every species of Spanish literature—in poetry, in history, in the pulpit, on the theatre, even in the most simple and trivial pieces. Some works, however, written in a pure, light, and elegant style, form an agreeable exception to this remark. We read with pleasure the “Moral and civil rules” of John Manuel; Pulgar’s “Judgment of the courtiers,” of his time; the works of Guevara, disclosing the vices of the great and the intrigues of the court; those of Lewis de Granada, exhorting his countrymen to virtue; those of John Mariana, recording the history of his country and defending the honour of the nation; those of Cervantes, in throwing ridicule upon the taste for chivalry; those of Quevedo, who endeavoured to correct the faults of his countrymen by a refined and judicious criticism; those of Saavedra, in his political and literary republic; those of Solis, describing the great deeds and conquests of the Spaniards in Mexico; and those of Feyjoo, combating the prejudices of his country.

During this golden age of Spanish literature some very singular works appeared: Sigé of Toledo and Cabezon of Madrid wrote on music;

Balthasar

Balthasar de Segovia, a Catalan, on the tailors' art, and John de Esquivel Navarre, on the origin, excellence, and perfection of dancing.

The Spaniards applied themselves very much to history; their writers in this walk are very numerous; most of them are diffuse and obscure, their style is unequal, sometimes pompous and emphatic, sometimes trivial, always prolix, tumid, and disagreeable; their writings are filled with fables, with hazarded assertions, ridiculous suppositions, inconclusive reasonings, digressions, irrelevancies, allegories, metaphors, and hypoboles: it is scarcely possible to read them.

Spain possessed, however, several excellent historians, who are the more distinguished as they arose from the bosom of ignorance and prejudice, and were able, by the force of their genius, to shake off the bad taste of their age. She had the archbishop Don Rodrigo, Luke de Tuy, the benedictine Yepes, the dominican Ferdinand del Castillo, of Granada, Gaspar Escalano, of Valencia, and Francis Diago, of Vivel, in Valencia. Estevan de Corbera, a Catalan, wrote the history of his own province; Mendoza gave an interesting account of the war of Granada; Ambros Morales, of Cordova, a good chronicle of Spain; and Bernardine de Menezes, a history of the war in Flanders.

Four historians, who lived nearly at the same

time, principally distinguished themselves, and greatly excelled those already mentioned.

Jerome Zurita, an Aragonese, wrote the annals of his country with equal veracity and discernment: his characters were well drawn, his reflections judicious, his narrations accurate. He added to these excellences some of those ornaments that render the study of history agreeable; but he was sometimes prolix and diffuse, and sometimes credulous. Bartholemew-Leonard-Argensola, his continuator, was very good, but inferior to his model.

Anthony Augustine of Saragossa, archbishop of Tarragona, embraced several branches of history, and deserved from de Thou the appellation of *the lamp of Spain*.

Anthony Herrera described the deeds of his countrymen in the new world: he is a diffuse writer, owing to his scrupulous attachment to chronological order; but he is exact, impartial, and one of the best historians of Spain. John Mariana, of Talavera de la Reyna, became the torch of Spain, and his light was diffused all over Europe. He cleared up the chaos in which bad writers had involved the history of his country, and made it appear with splendor: pure, concise, exact, veracious, and impartial; he was then read, and is read still, all over Europe. His history of Spain is, perhaps, the best work of the kind in existence; it

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is a model for historians; but if it was the glory, it also caused the misfortunes of its author. His accuracy, his impartiality, and love of truth, brought a series of persecution upon him, which for the honour of his country ought to be buried in silence.

The Spaniards boast very much of their Anthony Solis, of Alcala de Henarez, who gave the history of the conquest of Mexico: his style is pure and flowing; but he is superficial, sometimes inexact, and often confused in his diction.

After these historians we may name Martin de Vieiana, of Buriana, in Valencia; Jerome Romano de la Figuera, of Toledo; Jerome Pryàdas, of Barcelona, and Gonzalvo de Cepedes y Meneses, of Madrid: though inferior to the preceding, they possess a certain degree of merit.

Spain may claim some honour from several travellers of the last century, whose narratives were interesting. Bartholemew Garcias de Nodal, of Pontevedra, in Galicia, gave an account of his voyages to the straits of Saint Vincent and Magellan.

Christopher Acuña made known the river of Amazons: his work was judged worthy of translation into French and English. Francis Coreal, of Carthagená, published an account of his voyages to the West Indies, from 1666 to 1697: his work, written in a simple, ingenious, and unprejudiced manner, was translated into French, and printed at Amsterdam in 1722.

The art of oratory is that in which the Spaniards appear least to have succeeded. The eloquence of the bar is unknown amongst them; perhaps from the want of opportunities to disclose it, which is a consequence of their forms of jurisprudence. The sermons of the 13th and 14th centuries were strange compositions, without order, method, purity, elegance, or correctness: they were only a confused assemblage of texts, authorities, and scholastic subtilities. In the 15th century the pulpit produced nothing but cold declamations, mixed with insipid allegories, violent metaphors, trivial pleasantries, misplaced sallies, and ridiculous allusions. The sermons of succeeding ages were only frigid and insipid discourses or dissertations, in scholastic theology; fortified with texts, quotations, and authorities picked up from all quarters. The 16th century, however, saw three eloquent preachers arise: Francis de Toledo, of Cordova, was diffuse, but he presented pathetic and striking pictures. John de Avila was equally eloquent, able, and virtuous. Lewis de Granada presented a model of christian eloquence, strong and persuasive in its kind, but remote from that of our days, and what would now produce little emotion. We may here also mention, Andrew Sampero, of Alcoy, in Valencia, who was a famous rhetorician, and Alphonso Garcias de Matamoros, of Seville, who wrote on the art of composing and delivering sermons.

Poetry

Poetry was very congenial to the fecundity of Spanish genius, to the vivacity of their spirit, and the pompous energy of their language: they gave themselves up to this pursuit, and few nations have furnished so many poets.

It has already been stated that the Galicians were the first Spanish poets, and that before the arrival of the Romans they sung verses of their own composing. They continued, under the Romans, to exercise this art, but being now more in subjection to rules, which they had learned of their new masters, they practised it with more success. We have already mentioned some natives of Spain who excelled at this time in Latin poetry, as Lucan, Martial, Silius Italicus, &c.; and Cordova had already produced some verse writers whose peculiar style was remarked by Cicero; he thought their poetry evinced more quickness than depth; it appeared to him animated, flowing, and grand, but tumid, confused, and unequal.

The irruption of Barbarians in the fifth century destroyed the taste for good poetry, which was beginning to spring up in Spain: scarcely any, even tolerable, writers in this walk are to be found under the Goths.

The Moors carried their poetry as well as their arms into Spain. The natives soon began to imitate, to equal, and to excel their masters; they composed Arabic verses, to which they gave more expression and grace than the Moors themselves:

many specimens of these verses are preserved in the library of the Escorial. Several women distinguished themselves in this way. Maria Alphaisuli, of Seville, holds the first rank amongst these, and was the Sappho of Spain. Safia and Aiesha, of Cordova, were of equal celebrity: the latter was several times crowned by the academy of her native town.

Spain had soon four different kinds of poetry, and in different languages. The Galicians preserved their own; the Biscayans had one peculiar to themselves; the Arabs, masters of a great part of Spain, followed that to which their genius led; and the French, penetrating into Catalonia, carried thither the language and poetry of their southern provinces.

The *Basque* poetry had some ballads, but more hymns and canticles: it was languid, drawling, monotonous, and void of grace. The Arabic poetry was fertile in plays upon words, in allusions, and metaphors; the structure of its verses was ingenious; its measure harmonious; but whenever it aims at a sublime and majestic flight, it falls into an excess of emphasis and enthusiasm. The Moors had some success, however, in the composition of odes: their poet Ashmenben Abdrabbal, of Cordova, was one of the first who cultivated this species of composition, before unknown, or neglected by the poets of his nation. After he had introduced it amongst the Spanish Arabs, they transmitted

mitted it to the Arabs of the East; and one Moamad ben Assaker wrote upon the art of composing odes.

The Moors applied poetry to all kinds of purposes and subjects; there was scarcely any that they did not treat in verse. Ben Malek and Abu Lalu wrote upon grammar in verse; the same Ben Malek on the conjugation of verbs in particular; Abu Baker, on inheritance; Algiadena, on the theory of the weather; Abi Macra, on the solar and lunar year; Alzad, on jurisprudence and algebra.

The Provençale poetry soon spread into Catalonia; it even found an honourable asylum there when it began to decline in France: it extended into the kingdom of Valencia, after the conquest of that country by the king of Aragon, and flourished in these two provinces long after it was lost, extinguished, and forgotten in France: it supported itself there till the beginning of the seventeenth century.

The love for poetry caused an academy to be established in Catalonia, for its cultivation and advancement. Don John I. king of Aragon, founded, at Barcelona, about the end of the fourteenth century, an academy of *gay science*, like that which existed at Thoulouse, and has been perpetuated to our times under the name of the Floral games: verses were sung and recited at it, and a prize awarded to the victors. A division in this

academy caused a similar establishment at Tortosa, under king don Martin, but which did not long support itself. The academy of Barcelona was beginning to decline when Ferdinand ascended the throne, and gave the direction of it to Don Henry marquis de Villena, a well-informed nobleman, and skilled in poetry, who revived it. He then composed his book on the *gay science*, of which only some fragments remain, which have been published in our own times, by Don Gregory de Mayans, but in spite of his efforts the academy declined more and more, and did not survive its new protector.

The first cultivators of Provençale poetry in Catalonia and Valencia recal to our recollection those happy poets who sung of heroes and of love, and were in a manner the creators of French poetry, whose cradle was in the southern provinces of France. The troubadours reckoned of their number as many Catalans and Aragonese as natives of Provence, Languedoc, and Roussillon; they were confounded together; they wrote in the same language, possessed the same genius and the same kind of talents, and met with equal success and approbation. Raymond Vidal, born at Besaluin, in Catalonia, was one of the most celebrated of these: he lived in the beginning of the thirteenth century, and wrote, an *Art de Trover*; that is, an art of poetry: he made elegies, madrigals, eclogues, verses of almost every kind, and also stories and novels.

novels. Godfrey de Foxa, a Catalonian benedictine, wrote in the same century, on the poetical art. James March, of Valencia, in 1371, gave a collection of Provençale rhymes, accompanied by rules for that kind of poetry, with examples. The fifteenth century produced James Roig, of Valencia; the marquis de Villena and Osias March, also of Valencia; the first rendered himself famous by the variety and beauty of his poems: Villena wrote on *the gay science*, that is, on poetry, and became equally celebrated for his verses: March was highly regarded as the Petrarch of Provençale poetry in Spain. James Beltran, of Valencia, and Vincent Garzias, minister of Balfogona, were the last poets of this kind that Spain produced: they died in the beginning of the seventeenth century.

Amongst the poets of Catalonia, Valencia, and Aragon, who rhymed in the Provençale tongue, we may also mention with commendation, James the Conqueror, king of Aragon, who lived towards the middle of the thirteenth century; Mataplana, Arnaud, Mola, Paul Ben Liune, of the same century; two other poets of the name of March; Jordi; Febrer; Montaner; and John de Martorell. To these may be added, R. Moseh-Azan de Zaraqqa, a Spanish Jew, who about the middle of the fourteenth century wrote a poem on the game of chess in this language, of which a Castilian translation may be found at the Escorial. We might also here commemorate those of the troubadours
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of Roussillon, who lived after the year 1172, which was the period at which that province came under the dominion of the kings of Aragon, by the death of Gerard, its last count. From this moment Roussillon became a part of Spain as well as Catalonia and Aragon, which were the dominions of these princes, and the kingdom of Valencia, which was soon after united to them. We might mention William de Cabestany, better known by his tragical death than his poems; Pons Barba, who was attached to Alphonso II., towards the end of the twelfth century; Berenger de Palasol, a knight of Roussillon, contemporary with the preceding, and Peter de Corbiac, born near Corbiac, in Conflans, posterior to them. There remain to us seven songs of Cabestany, of which the poetry is sweet and harmonious, and which contain an expressive picture of his love, as well as of the beauty and estimable qualities of the Lady of Chateau-Roussillon, who was its object. We have several poems of Barba, amongst others a *servante*, in which, with too much poetic licence, he reproaches Alphonso II. with giving the lie to his wisdom and generosity, by giving himself up to flatterers. Palasol made a number of songs, which are tender, natural, and harmonious. Corbiac held one of the first places amongst the troubadours, by the number of his poems; the variety of the subjects that he treated; by his knowledge; and the decided, and, in that age, rare taste that he displayed for science

science and literature: he treated on many subjects of sacred and profane history; on the liberal arts; on music; dialectics; arithmetic; geography; jurisprudence; astronomy; medicine; pharmacy; chirurgy; geomancy; necromancy; magic; divination; and mythology: he also wrote songs, amatory poems, pastorals, and devotional pieces; but he disgraced his talents by an excess of pride and presumption. Formit, of Perpignan, and Bistorts, of Roussillon, though inferior to the preceding, may yet be named after them: the first left some poems of a very happy versification; the second made many songs, among which two are the most remarkable; in one he thanks his friends for having reprov'd him for his faults; in the other he inveighs against the deceitfulness and luxury of the clergy.

Provençale poetry sometimes embraced historical subjects, and sung of battles and heroes; but it confined itself to ballads and songs, and rhymed narrations in loose measure, never attaining to the sublime or majestic. It sometimes applied itself to satire, when it was sometimes light and ludicrous, sometimes keen and caustic, sometimes delicate and sly. But its chief character was gallantry; its principal themes were those of an amorous nature; and in its ballads, elegies, eclogues, pastorals, and songs, it was tender, ingenious, and agreeable.

The Castilians long neglected poetry: the first verses to be found in their language are of the end
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of the twelfth or beginning of the thirteenth century : these are by one Gonzalez de Berceo ; who, besides a poem entitled "*Votos del Pavon*," also consecrated his muse to the celebration of the lives and miracles of several saints : some attribute to him the poem of Alexander. His verses were sufficiently exact, and sometimes regular in their form. He was followed by John Laurence Segura, whom some regard as the author of the same poem of Alexander, which the greater number attribute to king Alphonso X. Some verses are quoted, and a poem on the Cid of Gonzales, by Herminquez, which are referred to the tenth and eleventh centuries, and are considered as the first known specimens of Castilian verse ; but these pieces are only known by quotations, and the age in which they were written is uncertain. King Alphonso X. came after Berceo : he composed canticles, and aimed at a more elevated style ; he enriched poetry with noble images and sublime thoughts. John Ruiz, archpriest of Nita, most known under the latter designation, flourished at the end of the thirteenth and beginning of the fourteenth centuries : he wrote some singular poems of a wild kind of fancy, but which contain some fine irony and agreeable pleasantry. One of these is *The War between Don Carnival and Don Lent* ; the interlocutors are Don Fast, Don Love, Don Meat, Don Carnival, Don Lent, &c. This was a piece of humour in the taste of the age, but the subject is sometimes

sometimes treated seriously; the fable is well supported; the episodes are ingenious; it possesses grace, imagination, and copiousness of expression; but the language is negligent and the verse little harmonious. Some small poets succeeded, but were not superior to their predecessors.

Castilian poetry remained much longer in a state below mediocrity, and as it were in infancy. It suddenly took a new aspect under its favourer, king John II. Villena sung the labours of Hercules, and wrote on the art of poetry. Perez de Guzman described a good life, in verse; Rodriguez de Cota published a satire against the court, which abounded in salt and delicate wit; he also wrote a tragedy, called Calixtus and Melibæus. The marquis de Santillana wrote some sonnets, which have something pleasing in them: amongst his various poems, his "*Quarrel of Love*" is full of grace and sweetness. These different productions evince more order, conduct, and taste: in them poetry appears stripped of a part of its ancient rudeness. Castilian verse now began to make a rapid progress: it grew polished, and became harmonious and pure. Several good poets succeeded each other, to whose efforts this swift advancement was owing.

Lopez de Mendoza gave to his poetry, which was at once gallant and moral, the measure of Italian and Provençale verse; this happy example

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was followed; and this was the first step towards poetical improvement. Another poet took a different, but not less fortunate course. John de Mona gave the first idea of the noble and elevated. I shall only mention two of his poems, "*The Coronation*," and "*The Labyrinth*:" the first is the coronation of Santillana on Parnassus, by the muses and graces: the invention is happy, but the style is sometimes deficient in dignity, and the verse in sweetness and harmony. The second is full of grand and noble images and energetic expressions. This poet had succeeded in giving heroic dignity to his verse; he was relished and imitated, and this imitation gave a beginning to the most brilliant successes of Castilian poetry, which made a further advance under the hand of George Manriquez: this author softened and polished his style, and successfully endeavoured to give more regularity to the rhyme; his verses present an example of taste and delicacy; they are chaste, and appear to be composed with ease. Thus did these three men, by the union of the different manners that they adopted, become the fathers and creators of good Castilian poetry: they were admirably seconded by another poet of that age, Encina, who applied himself to the task of imitation, and rendered Virgil's eclogues into Castilian verse. He possessed a happy fancy, and it furnished him with ingenious allusions; which he applied with equal discernment

discernment and dignity to the glorious actions of the reign of Ferdinand the Catholic, and his wife Isabella.

This was the brightest era of Castilian poetry: a good taste now disclosed itself; productions were multiplied, and a crowd of excellent authors illustrated the 16th century.

John Bascano was one of the first who adopted the new style. Garcilaso de la Vega gave to the poetry of his country an elevation before unknown to it: his sonnets, songs, eclogues, epistles, and elegies, are full of grace and harmony; he was regarded as the prince of Spanish poetry, and every thing might have been hoped from him had he not been carried off by a premature death.

Diego de Mendoza evinced talent, judgment, boldness and erudition: it were to be wished that he had been more correct. Gutierrez de Cerina sung of love: his poetry was correct, sweet, and tender. Lewis de Haro gave a rhetorical tone to poetry: both he and Francis de Miranda displayed a happy, facile, and fruitful genius. Peter de Padilla, Fernandez de Velasco, Jerome Bermudez, Lopez de Rueda, Francis de Mediano, and Ferdinand de Herrera, discovered a bold and lively imagination, yet subjected to rules: their style was elevated, their imagery strong. Virues may be read with pleasure, and Jerome Ramirez, Alphonso Ledesma, Francis Lopez de Zarata, and Alphonso de Vaires, were all elegant and pleasing poets.

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The same period gave birth to some Spanish translations of Greek and Latin poets. Encina had begun with Virgil's Eclogues; Ferdinand Perez de Oliva translated two tragedies from Sophocles and Euripides; Gonzalez Perez the Odyssey, and versions were multiplied of Pindar, Anacreon, Plautus, Terence, Horace, and Virgil.

Under the hands of these poets Castilian poetry attained to delicacy, dignity, sublimity; but their works, notwithstanding the beauties they contain, still retain some harshness: they are sometimes deficient in exactness and regularity of measure, and often in harmony. All these writers lived in the 16th century, as did likewise some female poets whose talents conferred honour to their country. Among the latter were particularly distinguished Feliciana Henriquez de Guzman, of Seville, and Angela Sigé, of Toledo; the latter of whom united to her poetical talents one for music, on which she wrote.

This splendid period scarcely exceeded the duration of a century. The false brilliancy of the Italian *concetti* seduced the Spaniards to imitate them. Lewis de Gongora, of Cordova, was the creator, or rather the imitator and propagator of a poetical sect of bad taste. The Spaniards naturally inclined to the great, the wonderful, the romantic, eagerly adopted an innovation which flattered their propensity, but which suddenly brought on, in the 17th century, the decline of Spanish poetry. From
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this period their style ceased to be noble, and was only forced; just and truly sublime expressions disappeared, and were replaced by such as were only tumid and sonorous; unnatural constructions took place of a luminous order, and a confusion of ideas succeeded their pleasing simplicity.

From this time the Spaniards, abandoned to the subtilty of their intellect and the vehemence of their genius, suffered themselves to be carried away by the impetuous torrent of their imagination, and their verse was overrun with points, sallies, metaphors, antitheses, allusions, and equivoques. This era was, however, fruitful of great poets. It could boast of a Lopez de Vega; that favoured and fertile genius who displayed in his poetry a richness and variety unknown before. He was ingenious, sweet, and harmonious, various and striking in his imagery, brilliant in his descriptions, just in his applications, seducing in his style. The two Argensolas, Bartholomew and Lupercio, made harmonious verses; they had noble thoughts, choice expressions, and a chastened style. Villegas managed the language better; his thoughts were delicate, his images pleasing, his versification smooth, his expressions tender and agreeable. Calderone was ingenious, animated, and fertile. Quevedo had a softer and more brilliant imagination, an easier flow of verse, and a correct style. Gongora displayed a sublime and lofty genius. Ulloa, Espinosa and Espinal, versified with taste,

gracefulness, and elegance; but all these poets filled their works with plays upon words, *conceits*; tumid expressions, and unusual terms. Gongora, the father of the new style, often loses himself in extravagant bombast. Lopez de Vega abused the facility of his imagination by giving into those subtilities and quibbles which often degenerate into puerility. Villegas did not escape the infection; his style is not free from affectation and bombast. Quevedo, with his great beauties, had great faults; he too was led astray by the taste of his age; and the example of these great poets diffused the contagion still more widely, and perpetuated it till the middle of the last century, when Spanish poetry began to assume a new face.

Some favoured geniuses had been able to preserve themselves pure from the general corruption: the count de Rebolledo was simple, equable, free from exaggeration, but perhaps too dry; the subject that he treated did not indeed much favour grace and elegance; he reduced into verse the military and political arts, and though a poetical genius may be discovered in his works, his verse is minute, unadorned, and sometimes dragging; it partakes of the seriousness, austerity, and dryness belonging to the subject, and the details are often tiresome.

The Spaniards talk of an epic poem—the *Aranca* of Herzilla; this poet appears to have taken Ariosto for his model in the tissue, the mode, and conduct of his poem: he is animated in the description

scription of battles; his ideas are new, his paintings expressive, his descriptions energetic and rapid. He every where shows a fertility of imagination, but he is deficient in invention, character and interest, and his style is too simple, too uniform, too little poetical. They mention another epic, the Bernardo of Balbuena, which is still more faulty; the thoughts, styles, and expressions are quite in the taste of the author's age.

Spain possesses likewise some little poems on peculiar subjects. That of Rebolledo we have mentioned, and there are "*Los Amantes de Ternel*," and "*the Golden Age*," and "*Apollo's Laurel*," by Lopez de Vega: the former displays the fertile and inventive, but ill-regulated, genius of its author; but it has the advantage of having preceded by more than a century those similar poems which have since appeared: the latter contains a criticism of Spanish poets; it unites precept and example, and is useful and instructive.

To these may be added some pieces of the facetious kind, which abound in salt; in refined and delicate pleasantry: several of the poets have excelled in this walk. There are quoted and read with pleasure a little poem, on "*The Flea*," by Diego de Mendoza; "*The War of the Cats*," published by Lopez de Vega, under the assumed name of Thomas Burguillos; and "*The War of the Flies*," by Villaviciosa: the versification of the first

is harmonious and flowing; its invention is agreeable, and it diverts by ridiculous but pleasing narratives, and by jovial and burlesque expressions adapted to the subject; but it goes too far. The latter is better disposed, more artfully managed, and laboured with greater care; it has more dignity, and approaches nearer to the epic class; it is full of agreeable episodes, but its details are too minute, and it is too long: twelve cantos are more than enough for a war of flies. The style, however, is correct and polished. These poems have both, perhaps, too much learning in them: in one, a cat is acquainted with ancient and modern history, in the other, a fly quotes the digest.

During these different periods, several writers laid down rules for the poetic art. The Catalan and Valencian poets, already mentioned, gave the example, and those of Castile followed their steps. Lopez de Vega published in the 17th century an art of poetry, the style of which is elegant and flowing, but of which the precepts have seldom the justness and truth of those transmitted to us by Horace and Boileau. John de la Cueva, his contemporary, published another, the conduct of which is ingenious and judicious, but which is little poetical. *Cascales* gave "Tables," a kind of poetic art which is well conducted, full of useful precepts, better versified, and more instructive. All these elementary works were very good in the

age in which they were written, but they do not come up to a pitch of perfection corresponding to the present degree of taste and advancement of poetry.

The taste of the nation had long been turned towards Castilian poetry, and under its influence the Galician poetry first disappeared; it also enfeebled the Provençale, but this maintained itself, notwithstanding, in Catalonia and Valencia, till the beginning of the 17th century.

Such has been the taste of Spanish literature: sympathising in the vicissitudes of the monarchy, it rose under the reigns of Ferdinand V. and Charles I., attained its greatest brilliancy under Philip II., a protector of science, letters, and the arts; declined with the decline of all the branches of administration, civil, political, and military, under the last kings of the house of Austria, and has been rising again with rapidity ever since the beginning of the 18th century.

Every thing at present contributes to favour the progress of Spanish literature. Government has formed establishments in which masters in different branches form the minds of their pupils, and dispose them to acquire a most extended cultivation; it has multiplied the schools of rhetoric; established lectures in Greek and the oriental languages in the universities of Valencia and Salamanca; in the college of St. Isidore at Madrid; and in the seminary of nobles in the same city; and founded lectures on foreign languages in the

same college and seminary, and poetical lectures in them and at the university of Valencia. The patriotic society of Biscay, desirous of assisting to accomplish the beneficent views of government, supports masters of rhetoric, foreign languages, literature, and poetry, at the school which it has established at Vergara.

Two academies, devoted to historical researches, have been formed, at Madrid, and at Barcelona, and their labours begin to grow interesting. That called the Spanish academy employs itself about the means of purifying and improving the language, and Seville has an academy of belles lettres.

The numerous restrictions laid upon the publication of national works, and the introduction of foreign books, formed an additional obstacle to the progress of literature. A better directed vigilance, whilst it checks what might be really dangerous, now allows greater facilities to both: men are now permitted to think, to write, to unfold their own ideas, and to combat prejudices, provided they do not trouble the established order of things civil and religious. The Spaniards may at the same time draw from the rich sources of foreign literature models of style, of taste, and of elegance, by which they have the discernment to profit.

By these means Spanish literature has been entirely changed within the last thirty years: style has been greatly purified, and daily becomes more simple.

simple. A manly kind of eloquence has succeeded the enthusiastical vehemence which formerly disgraced the pulpit. Bossuet, Flechier, and Massillon are the models of the present Spanish preachers, who are beginning to become as easy and as brilliant as they were formerly difficult, fastidious, and ridiculous. Criticism, by stripping off the incumbrance of dull and heavy erudition, with which it was overloaded, has become more simple, agreeable, and conclusive. The writings of father Isla are an excellent pattern of this kind, though his particular criticisms partake a little of the causticity of his temper.

An anonymous "Journey to the Land of Apes," is also a charming model of pleasing and judicious criticism; it is an ingenious satire on the genius, manners, and customs, of the different provinces of Spain, and is a work which would do honour to any country.

History is, perhaps, the department that has gained most by modern improvement: good historians are becoming numerous, and their works are excellent examples of clearness, method, discernment, accuracy, taste, and style. One reads with real pleasure the "*Spanish Paleography*," and the "*Account of California*," by the jesuit Buriel; the "Memoirs of the Succession War," by the marquis de San Felippo; the works of J. B. Perez, on ecclesiastical history; the "*Espana Sagrada*," and "*Spanish Antiquities*," of Flores, the augustine; Peter de

Sarmiento's "*Voyage to the Straits of Magellan*;" and the "*History of the New World*," published at Madrid, in 1793, by J. B. Manoz. Don Francis Masdeu, a Catalan, published, at the same time, a "*Critical History of Spain*," which appeared first in Italian, and was then translated into Spanish; the author goes back to the earliest recorded ages; and the work contains curious and learned researches, and very judicious criticisms. Two brothers of the name of Mohedano, very learned and intelligent monks, began to publish, in 1779, a "*Literary History of Spain*:" a work, which would have been interesting had not its authors suffered themselves to be carried away by an excess of patriotic enthusiasm. Nine volumes quarto had already appeared, when, in 1786, the work was interrupted by superior orders. John Andrea of Valencia should also be mentioned, an ex-jesuit, who had published, in Italian, four volumes, quarto, of researches in every branch of literature; a very interesting work, replete with sound criticism. There has also appeared from an anonymous hand an "*Account of the last Voyage to the Straits of Magellan, in the years 1785 and 6*," which was that made by don Antonio de Cordova, in the Santa Maria de la Cabeza. This work is the more interesting, as besides the acquaintance with nautical science it evinces, it contains a very good account of all former voyages, and extracts from several valuable manuscripts not before known.

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The poets appear to have gained the least by the changes of the present century. Carried away by the heat of their enthusiasm, they disdain to submit themselves to the rules of poetry: their epic, and especially their dramatic works, bear the most evident marks of confused ideas and an ill-regulated imagination, which pours itself out into a prolix and pompous jargon, though sometimes exhibiting an ingenious and happy invention, with occasional flights of sublimity. They have, however, one excellent model: Don Ignatius de Luzano published, in 1737, an art of poetry; the fruit of immense reading and deep study, which might have purified the taste of the nation. The author was aware of the faults of his countrymen, and sought out their causes. It will be further noticed hereafter.

Spain may, however, boast of some of the poets she has produced, since the middle of the 10th century, who have avoided the prevailing errors, and endeavoured to correct the taste of their countrymen. In this number may be mentioned Blaise-Antonio-Nassarra, Augustine Montiano, Montengone, John Yriarte, and Garcias de la Huerta. This latter has a flowing versification and a pure and agreeable style; but we wish him to approach a little nearer to nature, and to support with more care the dignity of his verse. Montengone has written some sublime and elegant odes, and has thus opened a new career to Spanish lyric poetry.

Yriarte

Yriarte has published several works honourable to his taste and erudition.

We are indebted to Cepedes for a good poem on painting; its style is animated, its images are lively, its versification is beautiful and harmonious, its digressions are interesting, its pictures expressive. Yriarte has given a poem on music, not inferior to the former in beauty; it may be praised for facility, neatness, clearness; a moderate use of fable, apt similies, well-managed digressions, ingenious fictions, and purity and elegance of language. It has been generally applauded, and would have been more so had it been less burdened with technical terms and minute details; had the style been more adorned and elevated, and had it less nearly approached to a prosaic facility.

Don John Melandez Valdes is a happy and elegant poet of the present day, to whom some have been willing to give the title of the Spanish Anacreon.

Don Joseph Viera has lately treated in verse of fixed air; but his poem is dry and devoid of grace; which is rather the fault of the subject than of the poet, who discovers invention and facility.

Spain has lately produced two good fabulists. Samaniego has turned the fables of Esop, Phedrus, and la Fontaine into fine Castilian verse, and given them much grace and elegance. Yriarte has been original in this way; his fables were translated into
French

French as soon as they appeared; they have some faults, but are worthy to occupy the next place to la Fontaine's.

The Spaniards have two kinds of rhymed verse; the *consonant* and the *assonant*. In the former the rhyme is always exact and uniform in spelling, in pronunciation, and in the manner in which it corresponds. In the latter, on the contrary, it is sufficient if the two last vowels of each line are the same: the lines thus rhymed seldom immediately succeed each other; but are placed at intervals of two or three lines; the intermediate ones being only slightly cadenced, and subjected to a certain measure. This kind of rhyme does not strike a foreigner, who often does not even perceive it, but the Spaniards themselves catch it very well.

Novels and romances make a part of Spanish literature; some of these are models of taste, discernment, and good morality.

"*Diana*," a pastoral romance, by George de Montemayor, written in the sixteenth century, was the first of this kind deserving of being transmitted to posterity; it is, however, cold and insipid.

"*Diana enamoured*," another pastoral romance, by Gilpolo, is in a simple, elegant, and unaffected style: its conduct is happy, and its incidents approach very nearly to nature: it is of the same age. There was an inferior one of the same title and period, by Alonzo Perez, of Salamanca.

In

In the middle of the same century appeared "*The Life of Guzman d'Alfarache*," by Mark Alemanno: it is conducted with method, and the style is pure, sweet, and elegant.

In the seventeenth century Cervantes gave to the world his *Galatea*, which is better than the "*Diana*" of Montemayor, but formed almost upon the same plan.

The immortal works of Quevedo here deserve a distinguished place: his romances, especially "*The Life of Tascano*," possess vivacity, invention, point, and well-drawn morals: we only wish for less exaggeration, juster ideas, and fewer equivoques.

We may mention with commendation the romances of Quintana and Cortes, and the well-known work of D. H. de Mendoza, "*Lazarillo de Tormes*;" nor must we forget the famous history of "*Tirante the White*," written in the sixteenth century, in the Provençale or Valencian tongue, by J. de Martorell, of Valencia, with a grace and purity which caused him to be named the Anacreon of his country.

Don Quixote, the immortal work of Cervantes, far excels all that we have mentioned: translated into all the languages, adopted by all the nations of Europe, it is too well known to require description. The other works of its author, with which we are less familiar, contain, however, greater beauties.

Father

Father Islà has lately published a novel intitled “*The History of the famous Brother Gervois de Compazas* ;” two volumes only of which have appeared : it is an ingenious satire on bad preachers, and every where discovers fertility of genius, vivacity of fancy, an adroit arrangement of incidents, lively and striking pictures, natural dialogue, and an appropriate choice of energetic terms ; it has become a classical novel, but the author has thrown in too much of erudition and criticism : he might have made a better selection of the former, and a juster application of the latter.

We owe to Montengone three novels, “*Antenor ; or, the Education of a Prince* ;” “*Eudocia ; or, The Education of a Woman* ;” and “*Eusebius* :” the latter is the best, and is modelled, in some respects, on Rousseau’s “*Emile*.”

The Spaniards have a kind of little romances, which they call *novelas* ; it is in these that they peculiarly display their refinement of style, truth of imagery, and delicacy of touch ; they usually exhibit an air of probability, a well conceived plan, and well supported execution ; an equable style, and a simple and concise narration ; in short, these little works are charming in their kind. Cervantes wrote several, which are so well composed, so artfully conducted, and so agreeable, that at the end of two centuries they are still read with pleasure, translated, and frequently reprinted. J. P. de Montalvan, of Madrid, was an excellent model
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for this kind of writing : his "Novelas," published in 1624, have gone through many editions, and been several times translated into French.

The drama also makes a part of Spanish literature, but will be separately treated of.

Several other writers of the present age have done honour to Spain. Besides Isla and Bayer, who have been already mentioned, they have the count de Campomanes, and Eugenio Laruga ; the first a learned jurisconsult and erudite historian, one of the first amongst his countrymen, who by his writings awakened the attention of Spain to the means of reviving industry. The second, the author of Political and Economical Memorials on the Industry, the Mines, &c. of Spain, already amounting to twenty volumes. These contain many particulars relative to the products of the earth, and all the manufactured articles of the different provinces of the kingdom. Though a diffuse, it is a very useful work.

Translations of foreign works are multiplying in Spain ; which are singularly serviceable in enlightening the nation, purifying its taste, and causing the best literary principles to be known and adopted. Several Italian and English books have already been translated, as well as the best French books in medicine and surgery ; the best French preachers ; Moreri's dictionary ; the Encyclopedia ; Buffon ; Le Sage's works ; Marmontel's Tales ; the works of Mably ; and some good tragedies.

Spanish

Spanish literature, though already purified, and making great strides towards excellence, still retains some traces of its former state : it preserves its too measured phrases ; its too frequent employment of pompous and sonorous words ; and an oriental taste for the marvellous, for metaphor, and hyperbole, which will be with difficulty extinguished.—With the judgment of a Spaniard on his countrymen, we shall conclude this article. Don Ignacius de Luzan, author of the *Art of Poetry*, already mentioned, attributes the scarcity of good authors in Spain to “a certain haughtiness, which accounts it a degradation to submit to prescribed rules, and which mistakes for enthusiasm and inspiration, what is only the fruit of a bewildered imagination.”

CHAP. IX.

SPANISH THEATRE.

PUBLIC spectacles had their beginning in Spain in the time of the Romans. In several places there are vestiges of theatres erected by them, and considerable remains exist at Merida, at Clunia, and at Acinipo. The theatre of Saguntum, now Murviedro, presents a majestic image of its former grandeur; but these spectacles were not peculiar to Spain; the Romans introduced them in every part of their immense empire.

Under the Goths public spectacles disappeared. The Spaniards, however, still retained a taste for this kind of amusement; they sometimes, though rarely, had a kind of bad dramas, and it was for permitting the representation of these in his church that the bishop of Barcelona was deposed by order of king Sisebut in 621. These were probably the first national dramas, but they have not come down to our times.

The Arabs restored theatrical representations in Spain: the Spaniards adopted by imitation, and became passionately fond of them; a taste which they still preserve.

They had at first neither theatres nor a stage; their dramas were acted in a court, a garden, or
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the open fields; the actors and spectators were mingled, and were equally exposed to the injuries of the weather.

At a subsequent period the stage was marked out by a kind of boarded platform, and was surrounded by old clothes drawn back on occasion by means of cords, which formed the only decorations, and behind which the actors dressed.— Their properties consisted only of crooks, some wigs and false beards, and a few white skins trimmed with gold fringe.

Theatrical decorations became more regular and decent towards the end of the sixteenth century, when a new form was given to them by the exertions of Bartholomew Naharro, a middling dramatic poet. Theatres were then erected ; but the greater part were upon tressels, and two parallel pieces of canvas formed their scenes, which were sometimes chequered with various colours, sometimes covered with miserable paintings, or adorned with foliage, trees, or flowers.

During all these periods, the prompter, with a candle in his hand, stationed himself on the stage, by the side of the performer who was speaking, and jumped from side to side whenever the actors changed their places. This custom prevailed at the end of the seventeenth century, and even still prevails among the strolling companies of small towns.

Theatres have at length, however, assumed a

handsomer appearance in this country, and customs more conformable to those of the rest of Europe. Handsome theatres have been multiplied, and their stages are now well arranged and decorated, all the great cities are well provided with them, and many even of the smaller towns may boast of elegant and not ill furnished playhouses.

The prompter no longer runs from one side of the stage to the other, he is placed in the middle before the scenes, in a kind of well, where he no longer offends the sight and taste of the spectator ; but an old custom which is still observed greatly injures the interest and effect of the representation. The prompter who has the piece before him, does not wait till the actor is at a loss to prompt him, but recites the whole drama aloud, so that the actor appears to follow him in his declamation. By this means two voices are heard in the theatre pronouncing the same words, which are confounded and often produce a discord ; and the spectator, who has first heard the piece recited, no longer takes an equal interest in the same verses, phrases, and words, which the actor afterwards declaims.

The Spanish theatres are divided into a *patio* or area, and boxes called *balco* and *aposentos*. The orchestra, where the musicians are stationed, adjoins the stage ; an enclosure between it and the pit, is set round with arm chairs and destined for the reception of the higher class ; the *patio* or pit is placed behind

behind and filled with benches ; and the *gradas* consist of rows of benches disposed amphitheatrically on each side, underneath the boxes, and sometimes also across the lower end of the theatre. This last division is found only in a few theatres, in the others the space beneath the boxes is empty, and persons stand in it. The *patio* and the *gradas* contain the common people ; the most numerous, most noisy, and most imperious part of the public.

There are commonly only two tiers of boxes, sometimes three ; they extend on each side from the stage to the end of the theatre. The form is the usual one, but they are divided from each other by partitions which completely shut them up on each side ; a circumstance which greatly injures the beauty of the general effect.

In the theatres of Barcelona and Valencia alone have I observed partitions only breast high, which, leaving the boxes quite free, permit the eye of the spectator to command the whole scene at a glance.

There is commonly at the end of the theatre, fronting the stage, a large box with seats placed semicircularly one behind another, which is called the *cazuela*. No man is allowed to enter it ; and only women muffled up in their *mantelas* are admitted.

There are several things very singular and amusing in this *cazuela*. Women of every age and condition are there united—the married are con-

founded with the single—the wives of the common people with those of tradesmen, and the ladies of the court—the poor woman, with the rich one who would not be at the trouble of dressing to appear in her box. Their appearance is most curious; they are all covered with their *mantelas*, a kind of white or black veil, and give the idea of a choir of nuns. It is the place for chattering, and between the acts there proceeds from the *cazuela* a confused noise like the hum of bees, which astonishes and diverts all who hear it for the first time. Scarcely is the performance ended, when the door of this box, its galleries, passages, and the staircase leading to it, are all besieged by a great crowd of men of every condition, some attracted by curiosity, others coming to wait upon the women who are in it.

In the early period of the Spanish stage its pieces were either pastorals or mysteries, founded on the acts of our religion, and were played on the eve or the night of the chief festivals. These led the way insensibly to more regular dramas.—The oldest known in Spain are written in the language, the rhymes and the poetry of Valencia, which are a remnant of the Provençale language and poetry, of which mention has been made in a former chapter.

These dramas in the Valencian tongue were prior to the fourteenth century. They were soon succeeded by others in the Castilian language,

guage, which in their multiplication soon caused the others to be neglected and almost forgotten.— Both kinds were destitute of order and method, confused in their progress, and ridiculous as wholes. Their authors neither knew nor followed any dramatic rule, but abandoned themselves without a curb to the vivacity, the fecundity, the caprices, and the confusion of their imagination: their productions were truly monstrous.

The Spanish theatre did not begin to refine till the commencement of the fifteenth century. Rodriguez de Cota then gave his *Calixtus and Melibeus*; it was one of the first pieces in which the rules of the dramatic art appear to be at all understood, and abounds with very lively but often licentious descriptions. *Celestina* appeared a short time after; it consists of twenty-one acts by different authors; the earlier ones are attributed by some to Rodriguez de Cota, by others to Juan de Mena; the latter ones are by Fernando Roxas de Montalvano, known also by another dramatic piece, *Progne and Philomelâ*. *Celestina* was begun before the middle of the fifteenth century, but was not finished till fifty or sixty years after.— Though it may be regarded as a monster, the piece has its beauties. The plot is clearly unfolded, the action well sustained, the incidents are well introduced; its episodes are probable; its delineations of manners and characters just. It made a great noise in the literary world. It went through

fifteen Spanish editions *, a Latin translation and edition †, and two French translations and editions ‡. It pleased very much in Italy, where translations were multiplied, and went through ten editions in that language §.

The same period produced several other dramatic pieces, some by Henry marquis de Villena, others by Juan de la Enzina; the first were represented at Saragossa at the court of king Don Juan II. towards the middle of the fifteenth century; one of the latter was acted at the nuptials of king Ferdinand and queen Isabella in 1474.—The reputation and success of *Celestina* brought forth other works of a similar kind; in the beginning of the sixteenth century, the same subject was again brought upon the stage; two new *Celestinas* succeeded each other at a short interval: one was by Felician de Silva, the other by Gaspar Gomez. An anonymous author produced *Lysander and Rosalia*, a tragi-comedy; and at the same time appeared the *Female Savage* by Alfonso Villegas, and the *Florinca* of Juan Rodriguez, both in imitation of *Celestina*.

About the same time Fernand Perez de Oliva

* Among others those of Seville, 1534, 1539; of Salamanca, 1558, 1570; of Alcala, 1563, 1569, 1591; of Madrid, 1601; of Barcelona, 1566; of Valencia, 1575.

† By Barthius.

‡ At Paris, 1598; at Lyons, 1629.

§ Of these were those of Milan, 1514; of Venice, 1515, 1525, 1535; of Genoa, 1538.

gave the two first Spanish tragedies which have become well known, *Hecuba mourning*, and the *Vengeance of Agamemnon* ; they possess elevation and elegance, and their style is sweet and pure, but the action languishes : *Oliva* was a too servile follower of the Greeks. His tragedies are in prose ; they are not divided into acts : one has thirteen scenes, the other ten. They are imitations, and almost free translations of the *Hecuba* of Euripides and the *Electra* of Sophocles. Bermudez, Cueva, Masara, and some others, wrote for the stage nearly at the same time, but did not equal *Oliva*.

Afterwards came Lopez de Rueda, who refined the stage still more. He had a talent for pastoral poetry, and employed it with success to fill up the interludes of his comedies. His pastorals were in verse, his comedies in prose. He produced *Eufrosina*, *Armedina*, *Los Desengaños*, *Medora*, *Eufemia*. There was a sweetness in his compositions, and his style was simple and natural.

Juan Timoneda and Bartholomew Naharro, contemporaries of Rueda, endeavoured to follow in his footsteps. Timoneda wrote three comedies in prose, which he caused to be printed at Valencia ; Naharro composed seven in verse ; three of them are *Dona Seraphina*, *La Soldatesca*, and *Jacinta*. The first succeeded very well ; the last was easy and flowing in its versification, but negligent and incorrect ; this writer remains far below his model ; his comedies are ill planned, ill conducted,

cold, and void of invention. Alphonso de la Vega, who appeared nearly at the same time, was more fortunate ; he equalled, he surpassed Rueda.

The Spanish dramatists had hitherto been servile imitators of the Greeks and Latins ; they followed the first in tragedy, the second in comedy. Manners were no longer the same ; dress, customs, modes of living, were different ; the national character was directly opposite to that exhibited on the stage ; accordingly the scenes were frigid, the action languid ; description was without energy, the drama without interest, the actor without expression. Several authors had perceived it, but none had yet dared to desert the established custom, to brave the clamours of his contemporaries and become original.

Cervantes, Calderon, Lopez de Vega, appeared : the Spanish theatre suddenly assumed a new form ; the course hitherto taken was deserted, and a new road pursued ; dramatic authors now followed the impulse of their own genius, they gave themselves up to the ardour of their imagination, they created. De Castro, Solis Arellano, Quevedo, proceeded with success in the track of the happy geniuses who had worked so great a change.— Garcilaso de la Vega, Zamora, Canizares, worthily supported the honour of their national theatre.— The beginning of the seventeenth century was the era of this important reformation.

From this time the Spanish theatre fixed the
eyes

eyes of foreign nations ; it soon acquired a marked superiority over those of other countries, and became the first in Europe. Spanish plays were translated into all languages ; acted in all countries, generally admired and applauded, and were productive of an honourable enthusiasm for the nation that had produced them.

This theatre now became the model of all others. It restored a taste for true comedy. The French, the Italians, the English, all endeavoured to imitate ; and hence the French derived those happy subjects which worked the reformation and perfection of their stage. If the modern theatre of all nations has now attained a success unknown to former ages, it is to the Spaniards that this success is to be ascribed.

By what fatality, after being the first in Europe and the model of all the rest, has the Spanish stage sunk into an object of universal disdain and contempt, whilst that of other nations has been daily attaining to new degrees of excellence ? We shall discuss this point after enumerating the different kinds of pieces adopted by this theatre. These are seven in number. The heroic drama—the drama of character—sacred dramas, or *autos sacramentales*—the comedies of the *figurones*, the *tornadillas*, the *saynettes*, and the *zarzuelas*, or after pieces.

The heroic dramas comprehend those of an elevated class. Many of them are genuine tragedies

gedies without bearing the name, but more frequently they are only a monstrous assemblage of accumulated intrigues, ill conceived, and ill combined; and of singular, romantic, and incredible adventures. Princes and princesses there fall as from the clouds; they collect together nobody knows why, from all parts of Europe; the intrigues often produce no result, the action is perpetually interrupted, and the spectator transported in a moment to distances of six or eight hundred miles; the most critical and interesting situations are destroyed by the trite jests of a *gracioso*, and the dignity of tragedy is debased by dull buffooneries. The greater part of these dramas are written in *assonant* with a very small mixture of *consonant* verses. (See the chapter on Literature.) The dramas of character, especially those called *de capa y de espada*, contain a true picture of Spanish manners, character, and customs. We there recognize that generosity and elevation of soul which always marked the disposition of the people, and that dignity of sentiment which results from it—we meet with those bursts of patriotic and religious zeal, which have so often been the cause and spring of the greatest actions. We also find in them that national pride so natural to the Spaniard, and that often extravagant sensibility with regard to love and honour, which has been equally the motive of duels and murders, and the principle of heroic deeds; with those plots, intrigues, and disorders,

orders, the fruit of an ardent imagination, or the effect of an unbridled, enthusiastic, fanatical kind of love which the Spaniards preserved till their manners, more nearly assimilated to those of their neighbours, had taken the stamp of tranquillity and indifference.

These pieces are the best of the Spanish theatre. They possess a rare fertility of fancy ; they have more regularity, they are better combined as wholes, their intrigues are more natural and better conducted ; their characters are drawn with equal art and truth, and are almost all attaching. If one were to retrench the trivial and misplaced pleasantries of the *gracioso*, and to suppress the frigid and monotonous loquacity of the lovers, many of them might appear on the first theatres of Europe ; where they would offer admirable examples of genius, taste and energy, of truth and judgment carried to a point which it would be difficult to rival. These are the pieces that the Spaniards propose to the admiration of strangers, and they are right—they are the glory of their stage.

The sacred dramas, or *autos sacramentales*, are of a singular kind. They unite the sacred and profane, virtues and vices, examples of good works, and those the most worldly and criminal ; God, angels, saints, devils, virtues and vices personified, are confounded in them to the great scandal of religion and decorum. The whole celestial hierarchy

hierarchy is here sometimes brought down from heaven to earth, collected as by the waving of a wand, and presented before the eager eyes of the astonished spectator. They present a striking contrast of the good works of pious personages, and the enterprizes of Satan. The devil is personified speaking to men, to saints, to God. He is usually represented in a black dress with stockings, cuffs, a neck, a tail, and ribands all of red. Martyrs are introduced resisting tyrants ; they provoke their anger, they shed their blood for the faith, and miracles in abundance are wrought before the eyes of the spectators. Every thing extravagant which an ardent and fertile imagination can devise is here united.

Machinery, changes of decoration, and tricks of stage effect, often form the chief merit of these pieces ; the common people then call them *tramoyas*: heaven and hell are displayed ; the garden of Eden, the terrestrial paradise, souls burning in the flames of purgatory, the conclave, the election of the pope, and the holy sacrament ; and these sudden and surprising changes are produced by miracle. In one of these dramas called the *Rico Avariente*, or rich miser, heaven and hell are displayed at the same time one above the other ; but the former is obscured by the dazzling flames of the latter. In another, called " The Devil a Preacher," Satan, muffled up in the dress of a cordelier, a habit consecrated by the church, is placed
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in the pulpit of truth, preaches up the purest morality, charity, and good works, and performs all that could fall to the share of the most sanctified man, even miracles.

These pieces please the multitude, but they offend common sense, religion, and decorum, and the government for some years has forbidden them. Its prohibitions are sometimes, however, eluded, and they are occasionally acted, as if by stealth. I saw four or five performed during my residence at Barcelona, and the profits devoted to the relief of the poor during a severe winter.

The *comedies of the figurones* are farces in the style of some of the caricature pieces of the French stage, such as the "Tricks of Scapin," "M. Pourceagnac," &c. These have no charms except for the vulgar, who are highly amused with the pleasantries they contain, and sometimes the grotesque, often disgusting pictures that they afford.

They are now very little acted in the principal cities, but are almost entirely abandoned to the strolling companies who endeavour to promote laughter among the inhabitants of country towns and villages.

The *tornadillas* are a kind of comic operas, in the manner of interludes, a medley of music, singing, and recitation; they are always of one act, sometimes performed by one actor, but most commonly by two or three, seldom more. The singing part consists of trivial maxims of gallantry; the

the plot is simple, sometimes there is none ; the incidents are by no means striking ; they are built upon the trifling embarrassments, the little intrigues, the slight adventures of the lower classes of society. A vivacity of action, but oftener of expression, and sometimes the number of points which season them, form the chief merit of this species. The music is nothing extraordinary ; it is of the Spanish kind, which is always alike, always in the same time and tone : a little Italian music has lately been mixed with it.

The actress is usually the sole support of a *tornadilla*. She alone attracts the attention of the spectators, and awakens their murmurs, or excites their applause. A confident air, a bold carriage, free gestures, and an impudent tone, are attended with a success which she does her best to deserve. Those who would wish to call in the theatre as an auxiliary to virtue, might find sufficient cause of scandal in her deportment.

Saynettes are little prose comedies in one act, which very naturally represent the manners, habits, and customs of the common people, with their modes of life, and the grotesque and comic scenes to which these may be supposed to give rise.— Every thing in these pieces is natural ; every thing is imitated with so much fidelity and truth that the spectator imagines himself a witness of real transactions. The plot is usually simple but lively, and the dialogue abounds with point and repartee.

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The acting greatly assists the effect. The Spanish performers have an inimitable talent for this kind of low comedy; they appear to have been born and bred in the different conditions that they represent, and the illusion produced is complete. The Spaniards are very fond of these *saynettes*, but they are still more amusing to strangers as soon as they become acquainted with the delicacies of the Spanish language. They do not instruct, but they are gay and animated, and relax the mind often fatigued by the dreadful length and cruelly complicated plot of the play that precedes them. Some of them are very pretty, and I found among them the models of many of those comedies which for several years have caused the people of Paris to flock to the little theatres of that capital. These light and playful pieces are very similar to those little dramas of ours which have a proverb for their title and subject.

Zarzuelas, or after-pieces, are very short things, often only detached scenes, and always mixed with songs and music. They are for the most part pastoral or village scenes; seldom any thing more elevated. The music is usually Spanish, but sometimes imitates the Italian. This is a new kind of entertainment, which was not invented till the middle of the last century, but has furnished a great number of agreeable pieces; those of Don Raymond de la Cruz are hitherto the best. The Spanish stage admits no *ballets* or dances; these after-pieces sometimes supply their place. The *bolero* however
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is often danced between the acts, or at the end, especially in the provincial theatres.

The heroic dramas, the dramas of character, and the *autos sacramentales*, are always divided into three acts, called *jornadas* or *days*; but they are seldom played through without interruption. A *tornadilla* and a *saynette* are generally placed between the acts: the *tornadilla* between the first and second, the *saynette* between the second and third; sometimes both pieces between the two last acts. These interruptions and mixtures destroy the interest and illusion. The spectator turns his attention to the lighter piece, and forgets all the events of the principal performance. It often happens too that an actor who has just appeared in the play in the character of a prince or a general, comes on in the *saynette* as an *alcade*, a cobbler, a vinedresser, or a beggar; he sometimes still retains a part of his former dress, which he has not had time to take off, and the symbols of grandeur peep from beneath the rags of poverty. A stranger who is ignorant of this custom is often deceived, and thinks that the *saynette* is a continuation of the principal, like the man who took "The Pleaders" for the conclusion of "Andromache."

The heroic dramas, and dramas of character, have always a buffoon character called a *gracioso*, whose employment, or aim at least, is to make people laugh: he appears in almost every scene, perpetually interrupting the interlocutors, and thrusting

thrusting in his flat unmeaning pleasantries in the most serious and interesting parts of the piece, interfering with the action, and retarding the progress of the play, whilst he diverts the attention of the audience. The narration of the most noble action, the interest of a recognition, or the expression of grief, all yield at the voice of the *gracioso*; applauses and laughter ensue, and the principal end of the play is forgotten. Judicious and well-informed Spaniards, and those who have travelled, lament over so monstrous a mixture—but the taste of the multitude must be consulted—and this multitude will have its *gracioso*, and is more amused by one of his miserable witticisms, than interested by all the pathos of the finest tragedy, or the skilful developement of the best planned comedy.

The smaller pieces often represent two kinds of personages familiar to Spain, and nowhere else to be met with, whose names, maxims, manners, and deportment have all something original; these are the *majos* and the *gitanos*, of whom we shall speak more at large under their own articles.

The Spaniards scarcely subject themselves to any dramatic rules in the plans of their plays; they seldom observe the three unities: the action often occupies a great many years, and the scene is transported to great distances in the twinkling of an eye: I have seen one piece where the first act passes in Poland, the second in England, and the third in Spain. Their most celebrated writers

have indulged in this license, and examples of it occur in their most favourite pieces; of which I shall give some instances. In "Bernardo del Carpio," the hero of the piece is at first a child, but he quickly grows up, and in the fifth act has already performed prodigies of valour against the Moors. In the "Locura por la Honra" of Lopez de Vega, there are three plots quite unconnected with each other, and the least of which might furnish sufficient matter for a drama. It was perhaps of the first that Boileau said, "The hero of a barbarous stage is a child in the first act, a bearded man in the last."

In "Los siete infantes de Lara," the action takes up two hundred years; it occupies above twenty in "El Genizaro de Ungria;" in "San Amuro" the saint sets out in the first act for Paradise; he returns after an expedition of two hundred years; and fresh generations succeed each other in the different acts. In "*El Amigo hasta la muerte*" of Lopez de Vega, the scene is laid successively at Tetuan, at Cadiz, at Seville, and at Gibraltar; in "*El Principe perfecto*," the scene is in Spain during the first act, in Italy in the second, and in Africa in the third. In "*Le Para vencer Amor, querer Vencerle*" of Calderon, it is sometimes at Ferrara, sometimes in Switzerland.

The best dramatic authors, however, have learned these rules and their utility, but they are fearful lest in subjecting themselves to them they should offend

offend the taste of their nation, naturally inclined to the marvellous ; they have sometimes even disdained the trammels of any regular plan ; but they can submit to them when they please, and the Spaniards have many pieces in which the dramatic unities are exactly observed.

The taste of the Spaniards for hyperbole chiefly discovers itself in their theatres, where every thing is usually inflated and exaggerated ; the saynettes being the only pieces in which nature and simplicity prevail. Their love of the grand and the marvellous causes them to multiply in their heroic dramas all kinds of surprising, strange, and unexpected events, sometimes woven together in a tissue which it is impossible to understand or unravel.

The style of Spanish plays is usually very unequal. Those authors who best understand the taste of their nation only endeavour to sprinkle their dialogue here and there with sonorous, pompous, and inflated expressions. By attempting to mount too high, they degenerate into bombast ; and they often fall on a sudden into a groveling simplicity which presents a most striking contrast with the loftiness of what went before. Few of their comedies are free from this rise and fall ; this sudden change from grandeur to meanness—from elevation to triteness and insipidity. The dull jests of the *gracioso* degrade them still more ; and add to the medley of grave and farcical, grand and vulgar.

The Spaniards may boast however of some excellent pieces, replete with invention and ingenuity; of others which afford tokens of a happy and fertile genius; of many which possess great beauties, noble ideas, delicate thoughts, energetic expressions, interesting situations, an ingenious complication of events—purity of language, elegance of style, and easy, natural, and graceful versification. Their authors succeed remarkably well when they have been willing to submit to the rules of the drama.

A few defects only prevent some of their pieces from being models of excellence. They abound too much in plays upon words, and still more in long narrations, which are apt to run out into formal and wearisome dissertations. The dialogue is but ill adapted to characters and situations; but one of their greatest prevailing faults is a want of delicacy and truth in depicting the passions, which prevents their pieces from often making a deep impression on the audience.

The Spanish theatre owes all its beauties to the authors of the sixteenth and seventeenth centuries; these opened the dramatic career to other nations, and were not indeed their masters but their guides. Moliere and the two Corneilles skilfully availed themselves of their productions, which they happily adapted to the taste of their age, and employed in effecting the reformation of the French theatre.

All the tragedies of Thomas Corneille may be regarded as translations, or at least imitations from the Spanish. Peter Corneille himself took the "*Cid*" from William de Castro, and "*Heraclius*" from Calderon. Amongst the comedies of Corneille, "*The Liar*" is partly a translation, partly an imitation from "*La Verdad-Sospechosa*" of John de Alarcon. Moliere equally drew his subjects from the Spanish theatre; his "*Festin de Pierre*" is entirely taken from it; his "*Princess d'Elide*" is a copy from the "*Desden con el Desden*" of Augustine Moreno. Tristan had previously taken his "*Mariamne*" from Calderon's "*Tetrarch of Jerusalem*," and Voltaire has since taken the same subject with Tristan.

For about a century past all European nations have been labouring with success to reform and perfect their theatres; the Spaniards almost alone have made no progress in this respect: they are in the same state that they were from the middle to the end of the 17th century; their old authors are almost the only ones whose works merit the attention of judges.

The general decline of every thing in Spain under the last kings of the house of Austria may have contributed to this, but two other causes have had great influence; the preponderance of the vulgar towards national spectacles, and the disinclination of men of letters to dramatic composition. The common people always preponderate in the Spanish

theatres ; their suffrage is noisy, their will imperative, their taste inclined to bombast, to buffoonery, to the marvellous, to the ridiculous. The voice of the well-informed and enlightened cannot make itself heard—their suffrage is of no weight ; they are neither the most numerous nor the strongest party ; and hence it has certainly happened that enlightened men of letters who might have been the glory of their country, have not chosen to write for the stage, and thus to expose their works to the noisy and vehement criticism of an ignorant populace.

By a little courage however this obstacle might have been surmounted. The populace themselves, that populace so greedy of bombast and farce, received with eagerness the Spanish translations of several good French comedies and tragedies—*Voltaire's* “ *Zaire and Merope*,” *Racine's* “ *Phedra*,” “ *Prejudice in Fashion*,” “ *The Chatterer*,” “ *The Battle of Ivry*,” and “ *The Gardener and his Master*,” which was made into a *saynette*, were received with the highest pleasure and with redoubled applause. These pieces, however, have nothing adapted to please the bad taste of the vulgar ; why then should not national pieces formed upon equally good models be equally well received ?

The Spaniards name several dramatic writers whom they regard as the glory of their theatre. *Moreto* shone by the fire of his imagination ; he composed several pieces which are not without merit,

merit, but his plans are ill combined, his style is incorrect, and the gaiety of his *graciosos* too farcical.

Solis, Roxas, Arellano, all evinced talent, but knew not how to avoid faults which were unfortunately the taste of their age. *Cervantes*, whose refined and judicious criticism would lead one to hope every thing from him, laid down with equal sagacity and accuracy the strictest rules of the drama, but knew not how himself to submit to them; he forgot them to conform to the taste of his countrymen.

Lopez de Vega, the favourite and most celebrated dramatist of the Spaniards, whose fertility of genius was supported by much facility, by nature, energy, and beauty, composed near two thousand plays, which he made on occasion from morning to night. He was perfectly acquainted with dramatic rules, explained them with intelligence, and endeavoured to diffuse a taste for them in his country. Perhaps he might have succeeded, had he confirmed by example the justness and beauty of his precepts; but he suffered himself to be led away by the desire of pleasing his contemporaries, and flattering their foibles. He abandoned himself to a confusion of imagination and idea which renders his pieces a model of the most complete absurdity; we look in vain amongst them for the same man whose sublimity of genius, whose refined and judicious criticism we had elsewhere admired.

His countrymen themselves have judged him with a just severity; a very small number of his pieces have survived, and scarcely any retain a place on the stage.

Calderon de la Barca is one of their most eminent dramatic writers, and the one whose works best deserve to be transmitted to posterity. He has some faults like the others; but his invention is original, his diction pure, his description strong, his plots are ingenious, his situations happy, and often extraordinary without ceasing to be probable.

Zamora appeared and flourished towards the end of the 17th century; he possessed the genius and the faults of *Moreto*.

Canizares succeeded *Zamora*; but was happy only in farces and *figurone* comedies.

Among the old Spanish dramatists deserve to be mentioned, *John de la Cueva* of Seville; *Anthony Guello* of Madrid; *Jerome de Castro* of Valencia; *John Perez de Montalvan* of Madrid; *Francis Quedo de Villegas*, of the same city; and *Garcias Laso de la Vega*, better known under the name of *Garcilaso de la Vega*, all of the beginning and middle of the 17th century. Since *Canizares* it may be said that no one has appeared who has strongly excited the public attention.

The authors of the 18th century have imitated almost all the faults of their predecessors, without possessing their beauties; they have however obtained a kind of success, but it has only been by multiplying

multiplying romantic and improbable adventures and low jests, and employing machinery, a variety of decoration, and every kind of stage trick, to divert the attention of the audience, and gratify their love of the marvellous.

A few writers in the middle of the last century raised themselves above the indolence of their countrymen, and endeavoured to inspire a better taste. The jesuits were among the first to undertake this enterprize. In their public college exercises they caused several little dramas to be performed, composed in a happy and pleasing style. Their Joseph, their Jonathan, their Philoctetes, their Don Sanchez de Abarca, were carefully adapted to the rules of art, and to a just theatrical taste.

They had already been preceded in this course by *Don Augustin Montinno*, and *Moratin*. The former had, in 1750, produced his *Virginia*, and his *Ataulfe* in 1753: these tragedies are written conformably to the rules of art, but with a degree of precision which renders them cold and spiritless. *Virginia* has been translated into French. The latter composed *Lucretia*, *Hermesinde*, and *Gonzale the Good*, which is written with a degree of regularity before unknown in Spain. About the same time *Don Ignacio de Luzan* translated from the French "*Prejugé de la Mode*," and communicated to his country the true style of comedy.

Don Thomas Sebastian y Labre pursued another plan;

plan ; he composed no new pieces, but selected some old ones, which he retouched, and rendered more correct and regular. The *Progne and Philomela* of Roxas, and the *Parceido en la Corte* of Moreto, are those in which he has best succeeded.

Since these, and in our own times, their theatre has been enriched by several excellent pieces. There have been *Don Sanchez Garcias* by Don Joseph Cadabalso ; *Numantia Destroyed*, by Don J. L. de Ayala Rachel, and a free translation of the *Agamemnon* of *Sophocles*, both from the Italian ; *Don Garcias de Castile* and *Anne Boleyn*, by the Marquis de Palazios and several others. There have also been some good comedies formed upon the French model. But notwithstanding all that has been done, the Spanish stage is still far from its former celebrity, and the people do not second the efforts of their best writers. The acting is in a still lower state. The performers possess neither that dignity which characterizes great personages, and ennobles a subject, without injuring its interest, nor that sweet expression of voice and gesture which goes to the heart, and awakens the sentiments it expresses. In their acting every thing is violent or inanimate—every thing departs from nature. Their recitation is a feat of strength, and is performed at the sole expence of the lungs. Cries and shrieks are its most impressive part, and that most applauded by the majority of the audience. They put nothing in its proper place—all their action is exaggerated ;

exaggerated ; when they threaten they roar ; when they command they thunder ; when they sigh it is with an effort which completely exhausts the breath. They substitute anger for dignity, violence for spirit, insipidity for gallantry. Their gestures rarely correspond with the sentiments they ought to express, but resemble their recitation, and are usually monotonous, capricious, ignoble, and almost always violent. The women in their bursts of passion become furies ; warriors become villains ; generals, robbers ; and heroes, bravos. Nothing, as they manage it, is pathetic ; nothing makes any impression on the audience. The spectators, equally unmoved at the end of the piece as at the beginning, see it end without having experienced a single moment of interest or emotion.

CHAP. X.

SPANISH LANGUAGE.

THE Spaniards possessed a tongue of their own, which was utterly lost during the domination of the Romans ; whose language in the corrupt form of the middle ages became that of Spain. The Goths brought into the country their own Teutonic dialect : the natives continued to speak Latin, but by insensibly adopting a number of expressions from their conquerors, their language became at length a mixture of Latin and Teutonic. The Arabs, in their turn, introduced the speech of their country, of which striking vestiges remained even after their expulsion. The Spanish language was then compounded from three different sources : the Latin prevailed in it over the other two, and the Gothic still preponderates over the Moorish ; from which, however, a great number of words were adopted, and especially all those beginning with *al*. Many words are still preserved in a purely Latin form ; and small pieces have been composed in verse and prose, which are both Spanish and Latin : a greater number of words are obviously of Latin origin, but altered or corrupted. From their common Latin origin proceeded the
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great similarity of the Spanish and French tongues. In the time of Alphonso the Wise, and his predecessors, half the words were exactly alike in both. Within the last two or three centuries the Spanish language has undergone considerable alterations; it still, however, preserves the same roots, the same turn of phrase, and the greater number of its words, but altered in their inflections or terminations.

The Spaniards, who are as much prejudiced in favour of their language as of every thing else belonging to their nation, mention among its excellencies the facility with which it is pronounced: it is sounded, they say, exactly as it is written; but this assertion is too general. They have some letters which they drop in speaking; some that are pronounced differently in different words, and others which, when they come together, are sounded as if they were joined to a third which does not exist.

The letter *g* before *e* and *i*, the letter *j* and *x*, are pronounced nearly in the same manner, with a strong guttural sound, to which there is nothing similar in the other European languages, and which they learned from the Moors.

They suppress the *d* in words terminating with *ado*; as, *recado*, *mixturado*, &c.: which make *recao*, *mixturao*. The *d* is also suppressed at the end of words; as, in *sociedad*, *facilidad*, &c. The *ñ* with a mark over it is sounded like *gn*, and the *z* like *s*.

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Cb is pronounced very strongly, as if it were written *tch*, except in some words, as *machina*, *charidad*, where it has only the sound of *c*. In *examen*, *examinar*, and other instances, the *x* has not its guttural sound, but that of the double *s*. Their *gue*, *gui*, *qua*, *que*, and *qui*, are sometimes sounded in one way, sometimes in another; the *u* is very strongly given in some words, as *eloquencia*, *aguero*, *antiquedad*, *quando*, *quarto*; and quite dropped in others, as in *conseguir*, *que*, *quitar*, &c.

The Spanish language is, in some respects, very rich; it abounds in compound words, in superlatives, derivatives, augmentatives, diminutives, and frequentative verbs; it has many quite synonymous words, and others which well express the different shades of meaning. In the technical terms of arts and sciences it is, however, extremely poor; a few of these it has borrowed from the Latin, and almost all the rest from the French.

On the whole, the Spanish is one of the finest of the European languages. It is dignified, harmonious, energetic, and expressive; and abounds in grand and sonorous expressions, which unite into measured periods, whose cadence is very agreeable to the ear. It is a language well adapted to poetry, but it also inclines to exaggeration, and its vehemence easily degenerates into bombast. Though naturally grave, it easily admits of pleasantries. In the mouth of well educated men it is noble and expressive; lively and pointed in that of
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the common people; sweet, seductive, and persuasive when uttered by a female. Amongst the orators it is touching and imposing, though rather diffuse; at the bar and in the schools it is barbarous; and is spoken by those about the court in a concise and agreeable manner.

The Spaniards articulate strongly, and sometimes with a kind of guttural sound, which greatly impairs the grace and dignity of their speech, but the pronunciation differs materially in different provinces. In Catalonia it is harsh and constrained; harsh also and dry in Aragon; quick and lively in Biscay; agreeably modified in the kingdom of Valencia; boastful and mouthing in Andalusia; softer, sweeter, and more natural in Castile.

The Spanish language is not spoken with the same purity in all parts of the kingdom. Besides the old provincial dialects, which still prevail in many parts, the Basque is still spoken in Biscay; and the language is mixed with French in Navarre, with Portuguese in Galicia, and with Arabic in Murcia and Andalusia. It is in New Castile, and especially in the ancient kingdom of Toledo, that it is best spoken; and there that a stranger ought to learn it who desires to become acquainted with all its delicacies and beauties. What is there spoken is not so properly the Spanish as the Castilian language. Whilst the country was divided into several kingdoms it had no general tongue; each kingdom possessed its own dialect;
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but since the union of all these crowns under one, that of Castile has become the general language of the whole monarchy; the Spaniards, however, still call it the Castilian, and we have mentioned that several provinces still retain their old peculiarities.

The ancient Limousine or Provençale forms the basis of the dialects of Catalonia and Valencia. It was formerly the language of the south of France, and is still indeed spoken there, though with a mixture of modern French, as in these two provinces with a mixture of Castilian. Both the terminations and the pronunciation of words differ however considerably; in Catalonia they are harsh, rude, and disagreeable; in Valencia, sweet, flexible, and flowing; so that the same dialect which is coarse and repulsive in the mouth of a Catalanian, appears soft and elegant in that of a Valencian.

The Catalans pretend that this language was original in their country, peculiar to themselves, and carried by them into France, when their counts went to take possession of some territories in that country.

This could only have taken place at one of two periods; either when the descendants of these counts went to govern Roussillon and Carcassonne, or when Raymond Berenger, son of Raymond V., count of Barcelona, succeeded to the county of Provence, in right of Douce, of Provence, his mother.

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The first period is too near that in which the French conquered Catalonia from the Moors, and especially in which the governors of that province usurped the supreme power ; it cannot be believed that the conquered imposed their language on the conquerors ; nor yet that usurpers, from the moment of their usurpation, should have transmitted the language of the people they governed to the neighbouring peoples. It can still less be supposed, if it is considered, that these new sovereigns were not Catalans, but natives of France, attached, as may be imagined, to the language of their own country. Even admitting such a supposition, the spread of this tongue must have been limited to the countries under the dominion of the counts of Barcelona, and their children ; we find, however, that the same language was spoken in many of the provinces of France which were not subject to the house of Barcelona, but on the contrary were possessed by different sovereigns, and were some of them very distant from the dominions of these princes. Of this number were the greatest part of Languedoc, Provence, the county of Foix, Aquitaine, Auvergne, Rouergue, Querci, &c.

The second period, that of the accession of Raymond II., is still less favourable to such an hypothesis ; this event took place in the twelfth century, long before which time the Provençale had been the language of the south of France ; of the

Troubadours of Langüedoc, Provence, Gascony, &c. and the tongue in which William, count of Poitiers, had composed his rhymed verse.

It is much more natural to believe that the French having become masters of Catalonia, carried their own language into that conquered country, and caused it to be adopted by the vanquished people. This supposition is the more probable, as, after the expulsion of the Moors, the country remained almost without inhabitants, and was then peopled by the French, who would preserve their own language, and impart it to the natives, which under a prince of their own nation might easily be done.

However this might be, the language of the Troubadours was widely diffused by these poets, and adopted by all who chose to rhyme. It became familiar to all the learned, was spoken in France, and even became fashionable in Germany, England, and Italy. Basque is spoken in the lordship of Biscay, in Guipuscoa, and in the greatest part of Alava. This language is very ancient; it differs entirely from the Spanish, either ancient or modern: it existed before the arrival of the Romans, and was then unlike what was spoken in the other parts of Spain; it is mentioned by Strabo, Seneca, and Pomponius Mela. It has been preserved to our days almost without alteration or corruption, particularly in the more mountainous parts.

parts. It is very difficult to strangers, and appears to those who do not understand it a coarse and barbarous tongue, destitute of elegance and expression; but such as are versed in it account it very sweet and expressive. We have given an account of it under the article of Biscay.

CHAP. XI.

STATE OF THE ARTS IN SPAIN.

THE Spaniards, long devoted to the trade of war, neglected the arts, which the Moors exercised almost alone, to the moment of their expulsion. The Spaniards abhorring this people, disdained to apply themselves to the arts which they exercised, and hence proceeded a general contempt for artisans, which has been perpetuated to the present time, and has greatly retarded their progress in Spain.

Some mechanic arts were, however, held in honour in several cities, towards the middle and end of the sixteenth century. The city of Toledo, alone, then reckoned ninety-eight families of makers of woollen caps, a great number of needle-makers and sword manufacturers; and it possessed manufactories of silk and of woollens, which employed 76,734 persons.

The city of Segovia had also some very fine manufactures, and various arts were there cultivated. In the public festivals, given by this city to queen Anne, of Austria, in 1570, there were observed among the companies formed by the inhabitants, those of goldsmiths, jewellers, embroiderers, sculptors,

tors, furbishers, weavers of thick and thin woollen cloths, linen weavers, carders, dyers, and cloth dressers.

That prejudice which regards the mechanic arts as base, is not extinguished in Spain, but only abated; hence it happens that they are neglected, or abandoned to such unskilful hands that they are wonderfully behindhand in these matters. The influence of this cause is striking; in Catalonia, laws, customs, and opinions are favourable to artisans, and it is in this province that these arts have made the greatest progress, whilst the good workmen who are to be found in other parts of Spain are strangers to the Catalans.

Foreign artificers and artists experience great difficulties in this country. They are not allowed to practise without gaining admission into some corporation or company, and this was almost always refused them. Philip V. smoothed these difficulties; he facilitated their reception, communicated to them the privileges of natives, and exempted them from all dues for six years. This prince, however, only permitted them to settle in the interior of the country. Charles III., in 1771, took off this restraint which impeded the progress of the arts, and permitted them to establish themselves in the ports, and along the coasts; he even exempted their children from military service.

The good will and protection of the government were, however, of no avail. Orders of this

kind were eluded; and the government, deceived by false reports, often raised difficulties which disgusted the artists. Many examples of this might be mentioned, which have occurred in our own times. One Ruliere, after having established a fine silk manufactory at Talavera de la Reyna, was rewarded for his labour by four years imprisonment, and was released at last without any compensation, though his innocence was acknowledged.

M. Mauritz, who was invited from France, introduced great alterations in the cannon founderies, where he taught the method of casting the cannon solid, and boring it afterwards: they profited by his instructions, intrigued against him, persecuted him, and obliged him to quit the kingdom. One Gautier, also sent for from France, brought with him a new method of building ships; he caused a great number to be built, and formed many pupils, after which he was subjected to multiplied difficulties, which he could never have got through, but for the constant protection of the marquis d'Ossuna, the Spanish ambassador in France. Saint Laurent, a Frenchman, was of essential service in Trinidad: he gave new life to that island and its commerce; he was then disdained, abandoned, reduced to beggary, and would have died of poverty, had not his own court come to his assistance and provided for his support. Messrs. Patras, Scherer, and Vidal, who had established valuable manufactures, the first of silk, the second of cotton, the third of hats,

hats, were all three persecuted, seized, and interrupted in their works, notwithstanding the privileges granted by the king for their establishments.

Some arts have made an evident progress in Spain; others are extremely backward: the following account will give an idea of their state.

The fibres of the aloe are advantageously employed; and those of the broom are also spun and made into cloth. The art of making watered silks has been brought to a degree of perfection at Valencia, which is as yet unrivalled: the watered goods of this city are preferred to those of France and England. The *azulejos*, or painted and varnished tiles, made also at Valencia, are the best executed and most elegant in Europe. Porcelain is also made there, which, without equalling the finish and delicacy of that of Sevres, is however very beautiful, but it is costly, and the manufactory is not extensive.

Spain lays claim to the invention of the art of gilding leather; it is asserted that, after being discovered there, the secret was carried to Naples, by Peter Paul Majorano, whence it spread over the rest of Italy, France, and the other countries of Europe. It is certain that in the fourteenth and fifteenth centuries leather was gilt in Spain, and the city of Ciudad Rodrigo, in Leon, was famous for this art.

Printing was early introduced into Spain, whither

it was carried by Germans, who at first travelled from city to city with their types, presses, and other apparatus. There was printing at Valencia as early as the year 1474. A Sallust is mentioned as having proceeded from the press of this city, in 1475, and a *comprehensorium* still exists which ends thus “presens hujus comprehensorii præclarum opus valentiæ impressum anno M.CCCC.LXXV. die Veneris XXIII febuarii finit feliciter.” After these two works none are known to have been printed in Spain before the sixteenth century. John Pegniezer, of Nuremberg, and Magnus Herbst, of Wils, came into this country, in 1501, and established their printing office at Seville. Other Germans soon formed similar establishments; George Corci, at Saragossa; Andrew de Portonariis and Mathias Gast, at Salamanca.

In a short time the art of printing was diffused all over Spain. As early as the middle of the sixteenth century there were presses established at Toledo, Madrid, Cuenza, Valladolid, Baëza, Seville, Granada, Saragossa, and Valencia. The most famous were those of Salamanca, Alcalá, Henarez, and Medina del Campo. The polyglot bible proceeded from that of Alcalá, and the names of some of the printers of Medina became famous; among these were Pedro de Castro, Francisco del Conto, Guillermo de Millis, and Nicolas de Piamonte.

At this period there issued from the Spanish presses a number of works, native and foreign, not less

less admirable for their intrinsic merit, than for the beauty and clearness of the typography. Editions still remain to us which do not yield in elegance and magnificence to those of Switzerland, France, or Germany.

The middle of the seventeenth century, an era fatal in Spain to the sciences, to literature, and to the monarchy itself, brought with it the decline of printing.

The number of presses greatly diminished; the character was no longer either so beautiful, or so clear, the editions were neither so numerous, so correct, nor so well executed: in fact, none of the later ones are tolerable; errors abound in them, the orthography is faulty, the punctuation bad, the ink unequal, the paper detestable.

About the middle of the eighteenth century, a taste for fine printing began to revive in Spain. The presses of Sanchez and Ibarra, at Madrid, and that of Montfort, at Valencia, have for many years furnished editions as neat and accurate as the best in Europe. The superb edition of *Don Quixote*, given by the Spanish academy, in 1780, is well known*, and that of the Spanish translation of Sallust, by the Infant Don Gabriel, even exceeds it in the magnificence of its execution.

* In four volumes 4to. The ink was the composition of Ibarra himself; the types were cast by a Catalan; the paper came from the mills of Catalonia; the engravings are executed by Spaniards. The whole work is strictly and entirely national.

The

The fabrication of articles of gold and silver might become an important object in a country where these metals abound; but it is neglected, and the demand is almost entirely supplied from foreign markets. What little they do in this branch at home is usually very ill executed, and exorbitantly dear. Madrid, however, begins to possess some good workmen; encouragement would increase their number and facilitate the means of improvement; but manual labour is there excessively dear. Hence the Spaniards prefer foreign articles of this kind; which, notwithstanding the expence of carriage, the enormous duties that they pay, and the profits of the merchants, are still cheaper than those made at home. The same is the case with all hardware and small iron articles. The mountains of Catalonia and Aragon, those of the Asturias, of Biscay, of Guipuscoa, and of the country of La Montana, are very rich in iron mines, which furnish metal of superior quality. Of this, all kinds of hardware goods might be manufactured; of which the consumption is immense, and which are now almost all imported. This important branch is very much neglected; only a very few miserable manufactories of the kind are to be found in Spain. The most considerable of these are at Solsona, in Catalonia, and at Vergara, in Guipuscoa; even these are of small importance; the work is ill executed, and the price exceeds that of the imported article.

The

The arts which are employed in manufactures are very much advanced in Spain; they have been mentioned under the head of *Manufactures*.

The liberal arts are cultivated in this country with more assiduity and success.

The sixteenth century was the most brilliant period of the arts in Spain, as well as of the sciences, of literature, and of the power and grandeur of the monarchy. A crowd of able architects appeared at once under Charles V. and Philip II. They erected numerous edifices, which will immortalize the reigns of these princes and the names of the artists. John de Herrera and Cepedes displayed the highest talents; Pedro de Uria constructed the magnificent bridge of Almaraz, in Estramadura; John-Baptist-Monegro, of Toledo, assisted in the building of the Escorial, and of the church of Saint Peter, at Rome.

The structures of this age are the finest in Spain, and perhaps the only ones in the country which deserve to fix the attention of the skilful spectator; there are some among them which, in regularity, solidity, and magnificence, deserve to be compared to the fine buildings of the Romans. The fine bridges of Badajoz, over the Guadiana, and of Toledo, over the Manzanares, are of this period; as are also the grand house or palace, now the council-house, at Madrid, and the beautiful edifices which adorn Toledo; the palace of los Vargas; the hospital of St. John the Baptist, and that of the Holy

Holy Cross. During the same time, the *alcazar* of this city, built under king Alphonso X., was restored with the grandeur and magnificence that it still displays; and the noble palace was erected, known under the name of the House of Pilate, at Madrid.

That magnificent building was also of Philip the Second's reign, which the Spaniards call the eighth wonder of the world: which lodges at once the king and his court, and two hundred monks: that famous Escorial which astonishes by its mass and extent, by the solidity of its construction, by the regularity of its proportions, and the magnificence of its execution, as much as by the repulsive appearance of its site and neighbourhood.

The decline of architecture became as complete in the seventeenth century as its state had been flourishing in the preceding age. From this period no architect occurs worthy of remembrance; and the buildings are monstrous masses, destitute of order, taste, and regularity: one only deserves to be mentioned; this is the prison of Madrid, called *Carcel de Conté*; the work of a happy genius, who seemed to have been born in the brilliant era of Philip II., or at least who knew how to profit by the bright examples of that reign.

About fifty years ago, however, architecture also began again to be cultivated with success. The academy of San-Fernando, at Madrid, has already produced several able men in this branch, who
pursue

pursue their art with credit. The handsome bridge built over the Xarama, between Aranjuez and Madrid, in the reign of Charles III. displays the talents of Mark de Vierna, his architect; the custom-house of Valencia, and the temple church of the same city, constructed on the plan of Michael Fernandez; the exchange of Barcelona; the triumphal arch which forms the gate of Alcala, at Madrid, and the snuff manufactory at Seville, do honour to the Spanish architecture of the present day.

Spain justly boasts of a number of sculptors of distinguished merit. The church of Toledo, that of Saint Benedict, at Madrid, and the college of Saint Gregory, in the same city, contain some celebrated works of Berruguette. Gregory Hernandez executed the beautiful statue of Saint James, which is admired upon the high altar of that Saint at Truxilla; and that of the Holy Virgin of the bare-footed Carmelites, of Valladolid. The convent of the great Carmelites of Valencia is filled with excellent pieces by Gaspar de San-Marti, and by Lucena, a monk of that house, who died in 1644. The sculpture of the Conception, which is over the gate of the Capuchine nuns, at Toledo, we owe to Pereyra.

Paul Cepedes, of Cordova, and Alonzo Cano, of Granada, ought to be mentioned above all as the first sculptors of their nation. To their own
peculiar

peculiar art they also added the practice of painting and architecture. The first is known by that beautiful head added to an ancient and valuable statue of Seneca, which is so well proportioned and adapted, and so expressive, that it appears to have come from the same chisel with the statue itself. The latter is celebrated for two pieces, one of the Conception, in the cathedral church of Granada, the other, of the Virgin with the infant Jesus in her arms, at Nebrija.

The eighteenth century has also produced Spanish sculptors who deserve to be reckoned among distinguished artists: of these were, Rioja Contreras, who made the bronze statues at the king's palace at Madrid; and two excellent sculptors of our own days, Julius Capuz and Lambert Martinez: we owe to the first a fine Christ, with two weeping children, in the church of Saint John's hospital at Valencia. The second executed the mausoleum of the Duke de Montemar, in the chapel of Saint Joachim in the church of our Lady of the Pillar, at Saragossa. Another contemporary sculptor does equal honour to his country; his works unite correctness of design to beauty and delicacy of execution: I allude to Ignacius Vergara, whose works are scattered through the churches of Valencia, and particularly adorn that of the congregation of the chapel of our Lady of Grace, in the Augustine convent, and the gate of the

the cathedral ; as also the Chartreuse of Portaceli ; and even the basilica of the Vatican, and several churches in Rome.

Of all the liberal arts, painting is that which has been most cultivated in Spain, and in which its natives have best succeeded. The Spanish school is little known, and deserves to be more so : it holds a middle place between the Italian and Flemish schools : it is more natural than the first, more noble than the second, and participates in the beauties of both. It has particularly excelled in sacred subjects, and we recognize in the Spanish pictures the feelings usually entertained by the people of the mysteries of religion. By none have devout ecstacy, fervour, and genuine piety been so well expressed, or the mystic passion given with so much truth. It is not in correctness of design, or nobleness of form, that the Spanish artists usually excel, but in the pure imitation of nature, in grace, truth, effect, and the expression of feelings.

Most of their painters are of the seventeenth, or the end of the sixteenth century. In this number are distinguished John Carreno, several of whose pictures are to be seen at Madrid and Toledo ; Francis Ruis, who was born at Madrid in 1603, and died at the Escorial in 1680, and was both a painter and an architect ; and Pereda, who treated several subjects of Spanish history. Amongst the pupils of the school of Carreno, Matthew Cerezo, of Burgos, distinguished himself by his colouring.

Philip

Philip Gil de Mena, his contemporary, painted portraits with success, and formed an academy of painting in his house. He was born at Valladolid, and died in 1664; he was a pupil of Van der Hamen. Francis Zurburan united correctness of design to beauty of colouring. John Fernandez Ziminez Novaretti, of Logrono, better known under the name of El Mudo, was one of the principal ornaments of the Spanish school. He died in 1576, at the Escorial, which is enriched with his works. He deserved the title of the Spanish Titian. Blas del Prado, of Toledo, his contemporary, who died at Madrid in 1577, is not known out of his own country, but he deserves to be; his colouring is good, and his figures are expressive. Francis Solis, of Madrid, where he died in 1684, suffered himself to be carried away by an ardent imagination, but left, however, some good works. Names here crowd upon us: we have J. Lewis Zembrano, of Cordova, who died in 1639. John Peñolosa, of Baena, who died in 1616. Francis Herrera the younger, of Seville, contemporary with the preceding; Paul de las Roelas, of the same city, who died in 1620. Alphonso Vasquez, of Ronda, who died in 1650. Antonio Mohedino, of Antequera, who died in 1625. Each of these painters had a peculiar department. Herrera excelled in chiaro-scuro, and the proportions of light and shade; Las Roelas, a pupil of Titian, often called to mind the talents of his master; Vasquez chiefly succeeded

succeeded in fresco painting, in fruit, and other objects of inanimate nature. Mohedano, of the school of Paul Cepedes, distinguished himself most in landscape and in fresco.

To these names many others might be added of equal merit, and of the same period. La Corte, Vincent Carducho, and Leonorda, are known by some pieces on subjects in Spanish history.

The city and kingdom of Valencia, which contains so large a proportion of the works of the masters we have mentioned, have also produced a number of very good artists; as Vincent Victoria, a canon of San Felippo; Francis Ribalta, of Valencia, whose excellent works embellish several churches of that city, the Chartreuse of Portaceli, and that of the nuns of Jégorba and Andilla; and Pedro Orente, born in the same city, whose works are superior in beauty and execution to those of the preceding.

The name of Spagnolet is famous. This eminent painter, whose true name was Joseph de Ribera, was born at Xativa, now San Felippo, in 1580, and died in 1656. He studied the manner of Michael-Angelo, and though his touch was less mellow, he almost equalled his great model in correctness of drawing. His touch was grave; he might be called the penitential painter: terrible and horrible subjects were those which he executed with the greatest truth, and perhaps with too much force. His style was neither dignified nor

pleasing ; but all his heads are remarkably expressive. His works are very numerous : a hermit in Saint Isidore's chapel, in the church of the Dominicans, at Valencia, is particularly admired. A Saint Peter ; a dead Christ ; and a martyrdom of St. Lawrence, in the church of our Lady of the Pillar, at Saragossa, are of almost equal merit.

John Joannes, also born at Valencia, occupies one of the first places among the painters of the second order : the finish of some of his works might gain him admittance into the first class, had his other productions been of equal excellence. Raphael was his model ; he could neither attain to the grace, the dignity, nor the correctness of this great master ; but he sometimes approaches him in truth. His works are scattered, in the greatest number, about Valencia : if collected, they would form a numerous and very interesting collection. They every where display the touch of a master, and would have been still superior if Joannes had ever been out of his own country.

Amongst the works of this painter are particularly distinguished a death of Saint Joseph, a precious piece ; a Saviour, of which several copies, by Joannes himself, are found in different churches of Valencia ; a Last Supper, in the style of Van Dyke ; and a Carrying of the Cross, resembling Raphael's Pasmò de Sicilia ; a Saint Francis, striking for its truth and the illusion it produces ; two other Last Suppers, equally beautiful ; and a Baptism

tism of Jesus Christ, which is not inferior to the rest.

The kingdom of Cordova boasts also of having produced several painters who did equal honour to the Spanish school. Amongst these were Zembrano, of Cordova; Paul Cepedes, of the same city, who died in 1608; Antonio del Castillo y Saavedra, also of Cordova, who died in 1667; Antonio Palomino, who was born at Bujalance, in 1653, and died in 1725. Castillo succeeded equally in history, landscape, and portrait: his designs are excellent, but his colouring is destitute of taste and beauty. Some of the pictures at the Buen Retiro are his, as well as some of the good ones in the cathedral of Cordova, and at our Lady de la Fuen-Santa. Cepedes endeavoured to imitate Corregio, and sometimes with good success. The Dominicans of Cordova possess a beautiful Last Supper of his, in which every figure presents a different character. That of Jesus is a union of greatness and goodness: Judas appears restless, morose, and deceitful; each of the other apostles affords a varied shade of love, reverence, and sanctity.

The seventeenth century produced Eugenius Caxes, who died in 1642, and who treated pious subjects with great success.

We now approach the moment when the glory of Spanish painting was suddenly eclipsed. This art followed the fate of all the rest. It survived

them indeed for some time ; but at length this too disappeared, and left scarcely a single pupil worthy to be named. Nature appeared to make an effort in this moment of weakness and decay : she produced at once three happy geniuses, who left behind them such marks of talents as make us severely regret that they have been without successors. Bartholomew Murillo, Claudius Coello, and Velasquez, were the last of whom the Spanish school has cause to boast. The first born at Pilas, near Seville, in 1603, died in 1685: the second, born at Madrid, and a pupil of Ricci, died in 1693; the last, born at Bujalance, in the kingdom of Cordova, in 1653, died in 1725.

The master-pieces of Murillo are chiefly to be found at Seville, in the Capuchin convent, in the Hospital of Charity and the cathedral; at Buen-Vista, at Cadiz, and at Cordova. One might wish for more correctness in his drawing; more selection and dignity in his figures: but these deficiencies are compensated by great beauties; the painter diffuses an ingenuous sweetness over his faces; his touch is light and pleasing; his carnation admirable for its freshness; his colouring sweet, soft, and brilliant; he had great knowledge of *chiaro-scuro*, and a chaste and striking manner.

Coello was a diligent observer and imitator of nature. He particularly surpassed himself in a picture of a procession, in the sacristy of the church of the Escorial.

Velasquez

Velasquez was a most extraordinary genius, though he is not known beyond the limits of Spain; his portraits and other pictures are admirable for their truth and colouring.

Palomino was the last hope of the Spanish school. He produced some good pieces, and particularly excelled in fresco; he also formed one pupil of merit—Videl: but that of Palomino chiefly consists in having written a very good book on the rules of his art; to which he added the lives of Spanish painters.

Painting was at length neglected, despised, and forgotten in Spain; no artists arose above mediocrity; those works which had done honour to their country in a former age had ceased to appear. The beginning of the eighteenth century was the era of the total annihilation of painting in Spain.

Antonio Raphael Mengs arose about the middle of the same century; his appearance gave a new face to the art, and soon revived the Spanish school; a taste for painting again prevailed, and pupils arrived from all parts, eager to follow the lessons of so good a master. Their progress was rapid, and the new Spanish school soon reckoned several praiseworthy artists, who laboured with success at its reestablishment.

In our own times it has produced Joseph Vergara, of Alcudia, in Valencia, Francis Bayeu, of Saragossa; and Mariano Maella, whose colouring, and style of drawing, resemble that of Mengs, whose

most distinguished pupil he was. Francis Goya, born at Saragossa, whose light and ready pencil has depicted, with elegance and truth, the *costume* and the games of the different provinces of Spain, and who likewise succeeded in portrait, as did also Estevan and Acunna.

The Spaniards have at length opened their eyes to the utility of the arts; they acknowledge them to be advantageous and deserving of respect, and have begun to give them such encouragement as is likely to encourage a taste for them, and to insure their advancement. Government has done something by affording protection and countenance to the new establishments; but the strongest impulse has been given by individuals, or private associations.

Spain now possesses an academy of painting, at Seville, and two academies of the fine arts, one at Madrid, and the other at Valencia. The first owes its origin to an association of the painters of Seville formed by themselves, about the year 1660; Charles III. revived it, and established there a school of the fine arts. That of Madrid was founded by Philip V. The last was established by the exertions of some private persons, assisted by the benefactions of Andrew Majoral, archbishop of Valencia, and the protection, not a very active one indeed, of the municipal body. Charles III. came to its assistance six and twenty years after its establishment, with an annual gift of near 700*l*. These academies

academies have for their object the study and improvement of painting, sculpture, and architecture; they give public lessons on these three arts, and distribute annual prizes to their pupils. That of Madrid, or San Fernando, sends its pupils to Rome at the expence of government, to complete their studies.

Public and gratuitous schools for drawing have been established within the last twenty years in various places; at Madrid, Ciudad-Rodrigo, Cordova, Seville, Valencia, Vergara, Saragossa, Gijon, Santander, Alicant, Coruña, Olot, and Barcelona. The two latter are supported by the merchants of those cities; that of Vergara was founded by the patriotic society of Biscay; and those of Saragossa and Cordova owe their birth to the zeal and generosity of two individuals; the first to Don Martin Noy Cocheur, the last to Don Antonio Cavallero, the present bishop of Cordova. Those of Madrid, Seville, and Valencia, depend on the academies of these cities.

Spanish Music.

The Spaniards have a taste for music, and cultivate it with success. They do not like French music, which they account too languid and monotonous, but give the preference to the Italian. They had long had companies who acted Italian operas at Madrid, Cadiz, and Barcelona; but the king hav-

ing prohibited all foreign spectacles in 1801, Barcelona is now the only place which by virtue of a special permission preserves its Italian operas and ballets.

The Moors were the first in Spain who made a regular study of music, and cultivated it scientifically; who established schools to teach it, wrote upon the elements, the advantages, and the varieties of this art, and on the means of advancing it.

They had a musical school at Cordova, which became celebrated, and the pupils of which were the delight of Musulman Spain, and of Asia. Their Abi Zelti, who lived in the fourteenth century, wrote upon music; their Alfarabi gave "Elements of Music," in which he treats of the principles of the art, the unison of voices and instruments, and of different kinds of musical composition; he adds the Arabic notes, and gives drawings of more than thirty kinds of instruments: this work is in the Escorial. Their Ali Ben Alhassani published a great collection of tunes, of which only the first volume remains, which is also at the Escorial; it contains 150 airs, the lives of fourteen celebrated Arabian musicians, and those of four eminent female singers, who were favourites of the califfs.

The Spaniards, having the same taste with the Moors, were led to imitate them. They established musical schools, and established a chair of music, at Salamanca, which still subsists. They have two other schools of music; one at the college

lege of Saint Leandro, in Murcia, the other in the king's college, at Madrid, which is destined to form pupils for the royal chapel. Both are unimportant and little known.

The fifteenth century gave birth to Bartholomew Ramus, an Andalusian, who after having been professor of music at Salamanca, was sent for to fill a similar chair established by Pope Nicholas V. at Bologna: he published a treatise on music, which was twice printed at that city, in 1484. Antonio Calderone, of Madrid, and a female, Angela Siga, of Toledo, wrote on the same subject, in the next century. Francis Salinas, though blind from the age of ten, became a great musician; and in our own times Yriarte, a Spanish poet, has published a poem on music.

The Moorish music chiefly consisted of soft and tender airs, sung by one or more voices, and accompanied by the lute. Many of these airs may be found in Ali Ben Alhassani's collection. It also appears from Alfarabi's work, that they were acquainted with the fourth, fifth, and eighth concord, and ignorant of the third. Neither is any vestige of semitones to be found in them.

The modern Spaniards have also their national music; but like that of the Moors, of which it appears to be an imitation, it is almost entirely confined to detached airs, to *seguidillas*, *tiranas* and *tornadillas*, which are sung by one or more voices, and accompanied by the guitar. The tunes much
resemble

resemble those of French *vaudevilles*. Some are lively, but in general they have little variety in their modulations, but are distinguished by a striking monotony, a sameness, a gravity which answers to the national character. They adapt this music to the stage in their *tornadillas* and afterpieces: but their national music is only to be found in such of these pieces as are old: in the modern ones it is Italianized, and disguised in such a manner that it seems to belong to neither nation.

Spain has adopted the musical instruments which are in general used amongst other nations, and has also some peculiar and national ones. Of these are the guitar, which is in the hands of every body, man or woman, and is played as in Italy, that is with the back of the hand, and the castanetts, which are handled with great address and agility: the dancers use them in their national dances, and follow the different modulations of the music with great accuracy.

Different provinces of Spain have their peculiar instruments. Galicia has a kind of bagpipe, the effect of which is dull and heavy, and from which only plaintive and monotonous sounds are drawn. Catalonia has also the bagpipe; but it is there usually accompanied by a large flageolet and a little drum.

The Biscayans use a short flute with four holes, three above and one below, and a small drum.

The

The same man plays them both at once ; he holds the flute with his left hand, and beats the drum with his right, which he holds suspended from his left arm ; the sounds produced are sharp, lively, and rapid.

Valencia has the *dulzayna* : a kind of flute with a mouthpiece, which gives a sharp and dissonant sound ; no air is played upon it, it is only made to utter plaintive tones, not unlike long, shrill, and piercing groans. The Valencians doat upon this inconvenient and ridiculous instrument ; it accompanies all their festivals and processions ; the viaticum never leaves the church unaccompanied by a greater or smaller number of flutes. They appear melodious to the ears of the Valencians, which are surely not formed like those of other men ; but foreigners, and even other Spaniards, find them intolerable.

Castile has two instruments peculiar to itself, the *zambomba* and the *pandero*. The *zambomba* is made with an earthen pot, the wide opening of which is covered by a tightly strained parchment, into the middle of which is firmly fitted a stick which reaches to the bottom of the pot, and rises five or six inches above the parchment. The fingers are moistened, and strongly rubbed up and down the stick, which produces a harsh, obscure, and monotonous sound. The common people run about the streets at night playing on this instrument, which they accompany with singing.

They

They only use it from All Saints to Christmas; during the rest of the year it is never heard. I have seen it in some country places in Holland, particularly in the neighbourhood of Rotterdam, but it is there used only on one day in the year, and is known by the name of *Rummelspot*, rumble pot: there is reason to believe that it was imported into that country by the Castilians during the time that it was possessed by their kings. The *pandero* is an oblong frame of wood over which two parchments are stretched, one on each side; it is often adorned with ribands and bells: the parchment is played upon with the fingers like the *tambour de basque*. Its tones are more sonorous than those of the *zambomba*, but are still obscure and monotonous. It is used to accompany the singing in dancing *seguidillas*.

Spanish Dances.

The Spaniards were always fond of dancing, having long been distinguished in this kind of exercise by their lightness, their gestures, and the graces by which they accompany their motions, of which Martial often makes mention.

The Andalusian dancers were celebrated under the Romans, and in the various provinces of the empire the Spanish girls were often seen, by their dances, to attract the crowd, excite applause, and captivate

captivate the hearts of consuls, proconsuls, and the gravest senators. Betica, now Andalusia, furnished the best dancers, and is still that part of the country where the people excel most in this art.

It must not be supposed, however, that the Spaniards shine in all kinds of dancing; foreign dances they do not execute with the same precision or elegance; it is only in their national ones that they excel. In their balls they dance French and English country dances, and the minuets: of this last they are very fond; it even makes a part of the education of young ladies; they dance it with more than all due gravity, and with little grace or dignity, they also mix with it figures, gestures, and motions, that have nothing to do with the genuine dance, and which they learn of the bad masters who teach them.

Their balls are almost always opened by minuets, after which come country dances; the *fandango* was formerly danced at them, but is now almost entirely banished from genteel assemblies. The *bolero* has been substituted, which is sometimes danced, as it were, by stealth, and during the intervals of the country dances; but even for this they select only very young people.

The Spanish balls are directed by two persons chosen among the visitors, who are called *bastoneras*, and with the hat under the arm and the cane in the hand, perform the office of masters of the ceremonies. One is for the gentlemen, the
other

other for the ladies. It is their business to appoint who is to dance, whether minuets or country dances : they are in general very attentive to the observance of precedence and etiquette, and have usually the complaisance to contrive that those shall dance together to whom it is peculiarly agreeable to meet.

A singular custom is observed at these balls, which appears new and strange to a foreigner. The lady chosen to dance rises, crosses the room alone, and places herself where she is to begin dancing, without waiting for her partner to lead her out; and after the dance is over, her partner makes his bow to her again in the middle of the room without taking any farther concern about her, or handing her back to her place. But this custom only prevails in the provinces.

The Spaniards formerly had public dances in the markets and squares, where the common people abandoned themselves to all the delight of the diversion, and in which persons of condition sometimes mixed with the vulgar.

Biscay, Catálonia, Valencia, Andalusia, and Navarre, were the parts where they were most frequent; but they have now almost entirely ceased; some vestiges of them alone remain in Biscay, in some districts of Navarre, and some of Catalonia.

The Biscayans have several dances, particularly the *carricadanza*, which is performed to the sound of the drum.

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The dances of Navarre are nearly similar to those of Biscay.

The Castilians have the *guaracha*, which is danced by one woman, to the sound of the guitar : it is a dance of character serious, monotonous, with a grave measured step, where the feet do all : the body is stiff, and the arms motionless. Sometimes the dancer accompanies herself on the guitar.

Ampurdan, and Cerdagne, particular districts of Catalonia, have two peculiar dances which are only performed in the public squares. One is a slow and serious dance, in which a greater or smaller number of women move on with a measured step, one behind another, with one man at the beginning ; the other at the end of the file : the first leads the dance, the second does nothing but follow, but at every turn they change places, and he who was last goes first. The file sometimes stops and forms into a circle. This dance is very slow, very grave, and very monotonous. After some time the file is broken ; other men mingle with it, and each woman has a partner. The whole dance forms a kind of circle, which the men move through backwards, each dancing before his partner, who accompanies him by jumping. From time to time they all join in a circle ; the men sometimes have castanets, with which they mark the time and the different motions of the body : those who have none, snap their fingers instead. This second dance is much more lively and

and animated than the first; but this too is tedious from its too great uniformity. Both are danced to the sound of the bagpipe, a drum, a flageolet, and two flutes made like a hautboy. The dances of Cerdagne are very nearly similar to these, only the women there follow their partners, marking the time with their hands. The districts of Ampurdan and Cerdagne border upon France, and the province of Roussillon, where the same dances are in use with the same instruments; but where they are more lively, more animated, more graceful, and executed with more agility and some peculiar modifications which add to their vivacity. I have also seen in Ampurdan the dance with sticks, which I shall describe amongst those of Valencia.

The Valencians have some peculiar dances. There are two which they execute in the manner of ballets, in which they chiefly display their precision, address, and lightness. In the first they place on the ground a great number of eggs, at small intervals from each other; they dance round the eggs in these intervals; it seems as if they must crush them every moment, but notwithstanding the celerity and variety of the steps they display, they never touch one of them. In the last, each dancer is furnished with a little stick, about two feet and a half long; they strike their sticks one against the other, and in this manner beat time; in all their motions, advancing, retiring, crossing, jumping, turning round, on all sides

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in all possible positions, they continue to strike their sticks all at the same moment; they sometimes accelerate and redouble their strokes, but they always suit the time and fall in perfect accordance.

These are provincial dances, but the Spaniards have three which are national; these are, the *fandango*, the *bolero*, and the *sequidilla*.

The *fandango* is very ancient, the *bolero* is quite modern: the *sequidilla* is an imitation of the steps of the two others formed into a ballet.

There is reason to believe that it is of the *fandango* that Martial speaks, when he aims the whole force of his invective against the wanton dances of Betica; especially of the district of Cadiz, and the voluptuous manner in which they are performed by the women. It is indeed a very extraordinary dance; a late traveller, Baretti, has justly defined it, a regular and harmonious convulsion of all parts of the body.

The *bolero* is an imitation of it, but shortened, modified, and stripped of all those accessories which give to the *fandango* so very free a character.

The passion of the Spaniards for these dances is carried to a height which can scarcely be imagined. No sooner are the guitar and the singing, to which they are danced, heard in a ball room or theatre, than a murmur of delight arises on all sides; all faces become animated, the feet, hands, and eyes of all present are put in motion; it is

impossible to describe the effect produced. Mr. Townsend, an English traveller, rightly says, that if a person were to come suddenly into a church, or a court of justice, playing the *fandango*, or the *bolero*, priests, judges, lawyers, criminals, audience, one and all, grave or gay, young or old, would quit their functions, forget all distinctions; and all set themselves a dancing.

This observation must have been suggested to him by a little Spanish piece, in which it is proposed to suppress the *fandango*; the decision is referred to the conclave, at Rome; when a man and woman appear, who perform it so well, that instead of sending them away, the pope, the cardinals, and all the sacred college, begin to imitate their motions and to dance with them.

The *fandango* and *bolero* are danced in couples, to the sound of the guitar, and the noise of castanets, which the men employ with equal precision and sportiveness to mark the time and animate their motions.

In the *bolero* the man and woman go through the same motions, but those of the woman are more lively, more animated, and more expressive. The feet are not a moment still; their rapid and continually varied steps require the greatest correctness. The woman executes with lightness and rapidity a wonderful variety of steps and movements. Her arms, unequally extended, sometimes half held out, sometimes a little bent, alternately raised and depressed,

depressed, assume a variety of positions never seen elsewhere, but full of grace and attraction. The head, sometimes upright, sometimes hung negligently on one side, accompanies the motion of the arms; inflections of the body, equally varied, succeed each other with rapidity. This variety of motions, actions, and positions, forms a whole which cannot be described, but which excites a most lively emotion in the breast, and renders the least beautiful woman seductive.

The *fandango* is graver than the *bolero*, but more expressive; the steps are neither so lively, nor is their time so strongly marked; they more resemble different modes of balancing; but the inflections of the body are more varied, and add to its gracefulness. Motions of the eyes and features mark all the postures of this dance: the most lively expression of all the passions that agitate the heart are there exhibited; fear, desire, and pleasure are exhibited alternately, and in quick succession. Looks, gesture, attitudes and inflections of the body, give them a more lively and more marked expression. In both these dances the spectator involuntarily imitates the action of the performers; but nothing of this sort is so extraordinary as certain dances of the common people, at once more voluptuous and more savage, called the *olla* and the *cachirulo*; wanton kind of dances, which remind one of the accounts given by tra-

vellers of those of the negroes, and other African tribes.

The *fandango* and *bolero* are also executed in the form of a *ballet* or figure dance: they are then danced by eight; four men and four women, and at intervals each couple in its own corner goes through all the motions of these dances: these are what are called *sequidillas*. The impression is similar, but more confused; the multiplicity of objects divides the attention and diminishes the effect.

All the above-mentioned dances are usually performed to the sound of the guitar, accompanied by the voice of the player. The women mark the time very correctly with the heel: a motion which appears indifferent, yet adds a new grace.

These dances are not in general practised in genteel society; and it must be confessed that the Spanish ladies do not stand in need of this mode of pleasing: they leave it to women of an inferior class, who turn it to great advantage. The delicacy of their shape, the suppleness of their limbs, the lightness of their figure, the elegance of their *costume*, the variety of their motions, and the expression of their looks, then render them equally agreeable and dangerous.

CHAP. XII.

PHYSICAL CONSTITUTION OF SPAIN, AND ITS
INHABITANTS.

THE difference of climate has a remarkable influence on the physical constitution of individuals, and the climate of the different provinces of Spain is very various. We have already said something on this subject in our particular examination of each province: we shall now present a fuller picture of the whole.

The climate of Spain in general is very dry, and the country intersected by chains of mountains which render irrigation very difficult. These circumstances have at all times rendered the harvests uncertain, and frequently occasioned famines and epidemic diseases. We continually read in history of armies obliged to raise sieges for want of provisions, or on account of sickness occasioned by drought. Mariana mentions two facts of this kind in the short space of two years. "In 1210," says he, lib. ii. cap. 25, "a great scarcity was felt in the kingdom of Toledo; there was not a drop of rain for nine successive months; insomuch that the husbandmen were forced to quit their lands,

and their dwellings, to seek an asylum in other provinces." The same was the case in 1213; this drought however appeared to have been confined entirely to the two kingdoms of Castile, which are equally dry, arid, and windy.

The climate of New Castile is more mild than that of the old; in the former, the winters are temperate, and the summers very hot; in the latter, the plains are very temperate, and the mountains as well as the parts bordering on them, very cold; there are even some parts of the low country where the cold is severely felt in winter. The skies of both are very fine; almost always clear, serene, and of a beautiful blue; but those of New Castile are the most constantly so, in some parts of the old it is often cloudy.

The climate of the kingdom of Valencia is very temperate in winter, hot in summer, but refreshed by breezes from the sea; dry in the interior, somewhat moist in the plain of Valencia, generally inconstant, and subject to winds. The sky is usually clear and blue, except in the plain of Valencia, where the atmosphere is slightly thickened by the vapours rising from the great quantity of water collected there for the purpose of irrigation.

Catalonia, considered with regard to its numerous plains, is the most temperate province of Spain; the winters, with some exceptions, are mild, and the heat of summer is not often extremely violent;

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but the hills and valleys bordering upon the Pyrenees are very hot in summer, and cold in winter, at which time the summits of the mountains are covered with ice and snow. The higher parts are here less subject to variations of the atmosphere than the lower; these latter, especially on the side of Barcelona, experience continual changes: it varies rapidly, sometimes in the same day, from hot to cold, from dry to wet, from calm to stormy, and from a clear sky to rain or cloud. The air is dry in the interior, and moist on the sea coast, especially in the bason in which Barcelona is situated. The east and southeast winds are those which blow with most frequency and violence in the parts near the sea. They bring with them a constant moisture, and often rain.

Aragon is much drier and cooler than Catalonia; its temperature is even rather cold than hot; yet its plains and valleys are sometimes scorching, and a keen cold is felt upon its mountains. Winds are frequent and violent. The sky is clear, and more constantly so than in the maritime parts of Catalonia. The vicinity of the Pyrenees renders storms frequent in this province during the summer.

Navarre, being situated among the Pyrenees, is a cold tract: its winters are usually very severe.

Biscay, comprehending the three districts of Biscay, Guipuzcoa, and Alava, is cold; the win-

ters are sharp, and the summers temperate; it is dry in the interior, and moist on the coasts, where the cold is less felt. The sky is often cloudy, and the air loaded with fogs.

The Asturias are mild near the sea, but cold further up the country and upon the mountains: there are frequent and violent winds; the sky is seldom very clear, but rather cloudy; the air is moist, and it rains frequently.

The climate of Galicia is very similar in all respects; its sky is the most cloudy of any in Spain, and more rain falls here than in any other part.

The climate of the kingdom of Leon varies in different tracts. In the eastern part it is very similar to that of Old Castile; in the north and west, it resembles that of Galicia; and in the south, is similar to that of Estramadura.

Estramadura is a very hot and dry country, where the heats of summer are very violent, and the winters extremely mild. Its air is usually very dry, and its skies are perhaps the finest and brightest of Spain.

Andalusia is very hot on the coast, temperate in the interior, very cool at the foot of the mountains, and cold on their summits. It is a dry country, though watered by several rivers, and is exposed to several winds, especially near the sea. The east is the most prevalent near the Mediterranean; and a wind sometimes blows there from the south south-east,

east, called the *Solano*, which has a very dangerous effect upon the human frame, and occasionally produces a state very similar to phrensy.

The climate of Murcia is cool upon the mountains, temperate towards the sea and at the foot of the mountains in the south, but very hot in the valley which is watered by the river Segura, and in which the city of Murcia stands, as well as in the Campo de Lorca, and burning in that of Carthagená. It is very dry, except in the valley of Segura, where it is almost always moist. The skies of this kingdom are most beautiful, almost always clear, bright, calm, and of a brilliant blue; on which account this country has been named, the most *serene* kingdom of Murcia.

The Spaniards are generally rather below than above the middle stature. They are taller in the provinces near the ocean and the Pyrenees, especially in Catalonia, Aragon, and Galicia; provinces which furnish a well made, large, and well proportioned race of men, and smaller in the two Castiles and Leon.

The Spaniards are usually represented as lean, dry, meagre, and of a yellow and swarthy complexion. They are not indeed of the gross habit usually observed in the inhabitants of the north; but their thinness is neither excessive nor disagreeable; it is suitable to their stature. Their complexion is swarthy in some provinces; those, for instance, of the south; it is so also, but in a less degree,
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in the Castiles, though a shade brighter in New than in Old Castile. It inclines to yellow or olive in the kingdom of Murcia, but white skins are still very common in Spain, especially amongst women and children.

The general appearance of the Spaniards is usually very good; the shape delicate, the head beautiful, the countenance intelligent; their eyes are quick and animated, their features regular, their teeth even.

The Castilians appear delicate, but they are strong. The Galicians are large, nervous, robust, and able to endure fatigue. The inhabitants of Estramadura are strong, stout, and well made, but more swarthy than any other Spaniards. The Andalusians are light, slender, and perfectly well proportioned. The Murcians are gloomy, indolent, and heavy; their complexion is pale, and often almost lead-coloured. The Valencians are delicate, slight, and effeminate; but intelligent, and active in labour. The Catalans are nervous, strong, active, intelligent, indefatigable, and above the middling stature. The Aragonese are tall and well made; as robust, but less active than the Catalans. The Biscayans are strong, vigorous, agile, and gay; their complexion is fine, their expression quick, animated, laughing and open; the Roman historians describe them as brave, robust, endowed with constancy and a firmness not to be shaken; fierce in their disposition, singular in
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their customs; always armed with daggers, and ready to give themselves death rather than suffer themselves to be subjugated or governed by force; roused to opposition by obstacles, and patient of labours and fatigue. In fact, the Calabrians were the Spanish people who longest resisted the arms of the Roman republic.

The Spanish women here deserve a separate article; compared with the men, they seem to form a different nation.

The females of Spain are naturally beautiful, and owe nothing to art. The greater part are brown; the few that are fair are chiefly to be found in Biscay. They are in general well proportioned, with a slender and delicate shape, small feet, well shaped legs, a face of a fine oval, black or rich brown hair, a mouth neither large nor small, but agreeable, red lips; white and well set teeth, which they do not long preserve, however, owing to the little care they take of them. They have large and open eyes, usually black, or dark hazel, delicate and regular features, a peculiar suppleness, and a charming natural grace in their motions, with a pleasing and expressive gesture. Their countenances are open, and full of truth and intelligence; their look is gentle, animated, expressive; their smile agreeable; they are naturally pale, but this paleness seems to vanish under the brilliancy and expressive lustre of their eyes. They are full of graces, which appear in their discourse,

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in their looks, their gestures, in all their motions, and every thing that they do. They have usually a kind of embarrassed and heedless manner, which does not fail, however, to seduce, even more perhaps than wit and talents. Their countenance is modest, but expressive. There is a certain simplicity in all they do, which sometimes gives them a rustic, and sometimes a bold air, but the charm of which is inexpressible. As soon as they get a little acquainted with you, and have overcome their first embarrassment, they express themselves with ease; their discourse is full of choice expressions, at once delicate and noble; their conversation is lively, easy, and possesses a natural gaiety peculiar to themselves. They seldom read and write, but the little that they read they profit by, and the little that they write is correct and concise.

They are of a warm disposition; their passions are violent, and their imagination ardent, but they are generous, kind, and true, and capable of sincere attachment.

With them, as with the women of other countries, love is the chief business of life; but with them it is a deep feeling, a passion, and not, as in some other parts, an effect of self-love, of vanity, of coquetry, or of the rivalries of society. When the Spanish women love, they love deeply and long; but they also require a constant assiduity, and a complete dependence. Naturally reserved and modest, they are then jealous and impetuous.

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They are capable of making any sacrifices ; but they also exact them. On these occasions they discover all the energy of their character ; and the women of no other nation can compare with them in this point. The Castilian women excel all the rest in love. There are many shades of difference in the manner in which this passion is displayed by the females of different provinces. Those of Castile have most tenderness and sensibility ; the Biscayans are more ardent ; the Valencians and Catalans more impetuous ; the Aragonese most exacting and imperious ; the Andalusian women most adroit and seducing ; but the general disposition is nearly the same in all.

There is a freedom in the manners and conversation of the Spanish women, which causes them to be judged unfavourably of by strangers ; but on further acquaintance, a man perceives that they appear to promise more than they grant, and that they do not even permit those freedoms which most women of other countries think there is no harm in allowing. A modern traveller, who is sometimes severe, often hasty in his judgments, has anticipated me in this remark ; but he deduces from it an inference unfavourable to the Spanish women. "Feeling," says he, "their own weakness, and knowing how inflammable they are, they are distrustful of themselves, and fear they should yield too easily." This is supposing them very abandoned, and very calculating, and they
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are neither one nor the other. This reserve belongs to their notions and manners; it sometimes proceeds from the embarrassment, of which we have spoken, and oftener from their ideas of love, which forbid them to grant their favours by halves, or to employ that coquetry so common among the women of other countries.

If the Spanish ladies are agreeable, if they are sometimes well-informed, they owe it only to themselves, and in no degree to their education, which is almost totally neglected. If their native qualities were polished and unfolded by a careful instruction, they would become but too seductive.

CHAP. XIII.

SPANISH CHARACTER AND MANNERS.

MANY different people have occupied Spain in succession : the Carthaginians, the Romans, the Suevi, the Alani, the Vandals, the Arabs, and the French ; and with all these the natives have been confounded.

Towards the end of the eighth and beginning of the ninth century, four principal nations inhabited the country : the natives, then known by the name of Romans ; the Goths, comprehending the remains of the Suevi, Alani, and Vandals, a portion of whom were also confounded with the natives and with the Moors, whilst a considerable part had taken refuge in the Asturias and in Navarre ; the Moors, with whom the natives of Africa were mingled ; and the French, who occupied a great part of Catalonia, Navarre, and the Pyrenees. Each of these nations brought with it its own genius, manners, laws, and customs.

When the Moors were driven out of Spain, several independent sovereignties were formed ; each of which had its own laws, customs, constitution, and particular form of government. Galicia, Leon, the

the Castiles, Biscay, Navarre, Aragon, and Catalonia, had each its own sovereign. Andalusia, Murcia, and Valencia, were peopled by a mixture of different nations. Hence resulted a diversity in genius, temper, manners, and customs; and this diversity, though modified by the present uniformity of government, by the more intimate communication between different provinces and their inhabitants, and by the assimilation of general customs, left to each country a peculiar tinge, of which vestiges, more or less distinct, may still be traced. The national characters are not yet destroyed; they pass through the uniformity which government endeavours to introduce, and which imitation and example cause to be insensibly adopted.

There are no two provinces of which the manners and character are exactly alike. In travelling through France, one is surprised to find there the ruling character of some parts of Spain: the Biscayan may be compared to the Basque; the Catalan to the Provençal; the Valencian to the native of Lower Languedoc; the Galician to the Auvergnese; the Andalusian to the Gascon.

Some customs, however, and some traits of character, run through all the provinces. The national pride is every where the same. The Spaniard has the highest opinion of his nation and himself, which he energetically expresses by his gestures, words, and actions. This opinion is discovered in all ranks of life, and classes of society;

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in crimes and in virtues; amongst the great and the small; under the rags of poverty as much as in the royal palace. Its result is a kind of haughtiness, repulsive sometimes to him who is its object, but useful in giving to the mind a sentiment of nobleness and self-esteem, which fortifies it against all meanness. This pride may be considered as one cause of the great number of persons who quit the world, and embrace the ecclesiastical profession: the slightest contempt, the least constraint, often produce on these haughty dispositions the effect of real misfortunes.

The Spaniards possess, almost universally, a natural dignity of sentiment, which is certainly superior to the pride of birth. It is often stigmatised as pride, because we are pleased so to call spirit in those classes in which we are accustomed to find a base humility. We cannot bear that a muleteer should answer us; that a peasant should refuse to sell us what we wish to buy, because he keeps it for his family: we are astonished that, immoveably attached to his own habits, he should be regardless of our expostulations and our anger;—that he should think himself as good as we, and show that he does so: but, if we see in this man, instead of any thing base, a native greatness of mind;—instead of intemperance, a sobriety, of which we should be incapable;—instead of that luxury and vanity which amongst us is not incompatible with poverty, and indifference to the indulgences of life

carried to as high a pitch as the austerity of the ancient republics ;—if we observe in him, instead of bad faith, of the instinct of theft and avidity, disinterestedness, honour, and fidelity ;—instead of impudence, reserve and respect ;—and instead of impiety, a fervent faith ; we shall no longer be surprised to see men of the lowest class understand the pleasures of solitude, seek them at the price of the severest trials, and form to themselves a mode of life at once simple and sublime, made up of labour and prayer, nature and heaven.

The national pride of the Spaniards is commonly attributed to their success in the fifteenth and sixteenth centuries. “ The Spaniard of the sixteenth century has disappeared,” says M. Bourgoing, “ but his mask remains ; under which, notwithstanding the reverses that the nation has sustained, the modern Spaniard continues to act the part of his ancestors.” This is a mistake, the Spaniard has always been the same : historians depict him as haughty, boastful, filled with self-esteem, and disdainful of other nations. His native disposition was kept down under the yoke of the people who subdued him ; but it broke forth with full force the moment he recovered his liberty. The Spaniard of the twelfth century was the same with the Spaniard of the eighteenth. The Spaniards are brave : they have always been so : from the most remote ages they have evinced the most steady and intrepid valour. Thucidides, Diodorus Siculus,
Livy,

Livy, Strabo, and Lucius Florus, represent them as the most warlike of the barbarians; as brave in battle; patient of the fatigues of war; bold and as valiant as the Romans. They were vanquished by Hannibal, on the banks of the Tagus, only because they wanted a head: under the conduct of Hannibal, they vanquished the Romans, on the banks of the Rhone: they often beat them when they fought under the command of Veriatus and Sertorius: they long resisted them in the Cantabrian war. The famous defence of Saguntum, and that of Numantia, would suffice to immortalise Spanish valour: the first resisted, during eight months, an army of 150,000 Carthaginians, and chose rather to bury itself under its own ruins, than surrender; the last sustained, during fourteen years, the utmost efforts of the Roman power; triumphed several times over the armies of the republic; twice compelled her generals to sue for peace; and only yielded, at length, through famine, and the small number of her defenders, leaving nothing to her conquerors but heaps of ruins, ashes, and dead bodies. Even the women have sometimes displayed a manly courage. In the Cantabrian war, under the Romans, mothers were seen to put their own children to death, that they might not see them fall into the hands of their enemies.

In later times the Spaniards had not degenerated from the valour of their ancestors. They evinced

the same energy against the Moors: a handful of Spaniards was often seen to encounter innumerable hosts of Arabs; to defeat them, put them to the rout, and reconquer from them a wide extent of country. The valour and reputation of the Spanish infantry, under Ferdinand V. and his successors, are known to all Europe. The names of Almansa, of Villaviciosa, Bitonto, Codogno, Velettri, Campo-santo, Parma, Buenos-Ayres, the Havannah, Port-Mahon, and Oran, are famous in the history of the eighteenth century: the plains of Catalonia and Biscay have become no less so in the present war. These places have been the theatre in which the Spaniards have shown to all Europe that they were worthy the reputation of their fathers.

The Spanish soldier is still one of the best in Europe, when placed under an experienced general, and brave and intelligent officers: he is possessed of a cool and steady valour; he long resists fatigue, and easily inures himself to labour; lives on a little, endures hunger without complaining; executes the orders of his superiors without hesitation, and never suffers a murmur to escape him. Shades of difference are observed, however, in the different provinces. The Galicians are accounted the best soldiers in Spain: Strabo has said of them, that they were warlike, and difficult to be subjugated. The valour of the Catalonian is the most intrepid; that of the Aragonese the most considerate; that of the Andalusian the most presumptuous; of the Castilian,

Castilian, the coolest; that of the Biscayan more active amongst rocks than on the plain.

The Spaniards are very reserved; they have little of those exterior demonstrations, of that deceitful show which is called politeness. They do not make advances to a stranger; they wait for him to do it; they study him, and do not give themselves up to him till they think they know him; even then it is with reserve. Their address is serious, cold, sometimes even repulsive; but under this unpromising exterior they conceal a worthy heart and a great disposition to oblige; they scatter around their benefits, without endeavouring to make a merit of them, and grant without having promised. This character belongs especially to the Castilians.

In spite of this apparent gravity, the Spaniard has an inward gaiety, which easily discovers itself, and on some occasions bursts out. It is usually noisy, but genuine, constant, frank, and natural. It discovers itself in the most ordinary conversation, by a succession of sallies, pleasantries, and plays upon words, full of point and vivacity. The people of the south of Spain succeed particularly in this line. Their repartees are prompt, ingenious, expressive; their descriptions original; their irony keen; their comparisons just and well applied; it is not the genteel persons who excel most in wit, which is found among the lowest classes. When one can enter into the beauties and delicacies

cies of the language, one is surprised to hear pleasantries full of grace and spirit proceed from the mouths of the common people.

The Spaniard is very slow in all his operations ; in business, in politics, in the sciences, in the arts, in his loves, in his pleasures. He often deliberates when he ought to act, and spoils affairs as much by his temporising as other nations by the r precipitation. They have a proverb contrary to one of ours :—they say that one should never do to-day what may be put off till to-morrow. This slowness of the Spaniards appears incompatible with the vivacity of their imagination ; it is the consequence of the distrust and circumspection that are natural to them ; but when their pride is irritated, their anger provoked, or their generosity stimulated, they wake in a moment from their apathy, and are capable of the most violent or the most noble actions.

Their tardiness would be but a slight defect, did it not proceed from a radical defect of a much more serious nature, and the consequences of which have always been dreadful to their country ; I mean the invincible indolence and hatred of labour which prevails in their national character, and has at all times paralysed the government of their best princes, and impeded the success of their most brilliant enterprizes. All their own historians deplore the effects of this apathy, this fatal recklessness which has almost always kept them
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dependent on the industry of their neighbours, or at least behind them in improvement. The happiest ages of their monarchy have not been exempted from this evil, which seems to be as much the product of the climate as of the administration.

In 1537, Alexo Venegas wrote a work complaining of the idleness prevalent in Spain. "In this country alone," he says, "are the mechanic arts held in dishonour; whence that multitude of idle people and women of bad life, and all the vices which accompany the want of employment. The result is, that our lands lie fallow, and that our country is a slave to the industry of strangers."

Father Sequenza, in his "History of the Order of Saint Jerome," written about the end of the reign of Philip II., speaking of the trouble caused to the monastery of Guadelope, by the beggars and idle people of some neighbouring districts, thus expresses himself: "Every district is filled with such vagabonds; an evil which seems general in Spain, and to which no remedy is applied."

Father St. Juan de Medina sent to Philip II., in 1545, a discourse entitled, "Discrete Charity," in which he speaks of the means of succouring and employing the beggars and idlers who overrun the kingdom, by obliging them, as he says, to serve or to work; because most of them are beggars only because they find means to live without labour. He afterwards draws a shocking picture of

the misfortunes that this fatal indolence of all classes was bringing upon Spain.

The vice increased under the succeeding reigns, in proportion to the distress experienced by the country from the decline of all branches of industry and of the administration.

Of four requests made to Philip III. in 1610, by Dr. Christopher Perez de Herrera, the first was, that an order should be given to employ all the vagabonds and beggars in the kingdom, and to encourage labour and industry in others. "Sloth and idleness," said Sancho de Moncada, in 1619, "are the prevailing vices of the Spaniards, and foreigners are so well aware of it, that they come running from all sides to bring us the products of their industry; they have reduced this poor kingdom of Spain to the condition in which the children of Israel were, when they were obliged to go and seek even the smallest instruments of labour amongst the Philistines." Still more bitter complaints appear in later works; as in that "On the Preservation of Monarchies," by Peter Fernandez de Navaretto, in 1625; in the "Empresas Politicas," of Szavedra, &c. It must, however, be said, in justice to the Spaniards, that idleness is not so general a vice amongst them, but that whole provinces are among the exceptions; and perhaps it would even cease to exist in the rest, if the government were to take pains to destroy it by
wise

wise and salutary institutions. A singular contrast is found in Spain itself, of indolence and activity, idleness and the love of occupation.

If the two Castiles, Leon and Estremadura and Murcia vegetate in torpid indolence on a fruitful soil, Catalonia, Valencia, and Biscay, are vivified by the industry of their inhabitants. If we see some useless members of society proudly wrapped up in their laziness and a long cloak, we also see a number of carmen, muleteers, and drivers of carriages continually traversing the kingdom from end to end, and leading a most painful and laborious kind of life: we also see the husbandmen of La Mancha, Andalusia, and Valencia, devote themselves to severe and constant labour under a sultry and relaxing climate. If in some provinces of Spain we see the inhabitants always remain at home, never quitting their own dwellings, but passing their lives in the narrow sphere of their country and their poverty, we also see the Catalans carry their industry and activity into all parts of Spain, of Europe, and of America: we see the Biscayans traverse the seas with equal skill, courage, and activity, and the Galicians and Asturians travel many hundred miles from their homes in search of the means of subsistence.

These reflections may lead us to treat the Spaniards with more indulgence. Their indolence is often produced by circumstances not dependent on themselves. They are poor: the common people
possess

possess nothing ; they live by the labour of their hands ; work is often not to be had, they then fall into an apathy which influences all the actions of life.

In fact, this listlessness only prevails in parts where industry is without a spur, activity without an object, and commodities without a vent. The provinces near the sea are all industrious ; the inland provinces, destitute of canals, of navigable rivers, and, till lately, of roads, possessed of no cheap or easy mode of communication, have no means of supporting industry. The kingdom of Murcia, which has one important outlet to the sea, yet remains in a state of savage apathy.

The Spaniards were formerly very jealous of their wives and mistresses ; the women were shut up in their own houses as in a kind of prison, where thick lattices concealed them from the observation of impertinent curiosity. They received few visits in the apartments to which they were confined, and which no man could enter without great difficulty and many precautions. They were placed under the guardianship of one or more dueñas, and could not take a single step either in their own houses or abroad, which was not subject to their inspection. Whenever they went out, a veil concealed the face from every passenger.

Times are greatly altered ; husbands are now much less suspicious—more reasonable or more easy—

easy—and women much more accessible. Lattices and jealousy have disappeared; duenas only exist in romances; veils, under the name of *mantelas*, have become an ornament which gives effect to beauty; all houses are thrown open; the men, gallant and amorous as ever, are become less captious; the women have recovered a liberty by which they are, perhaps, less tempted to go astray than formerly, when their virtue was entrusted to locks and grates, and to a superintendence often faithless, and easy to be corrupted.

Both the men and women have gained by the change; the former have become less morose, more frank, and agreeable; the women more attractively disclose the many easy graces with which they were endowed by nature.

We have laid open the faults of the Spaniards; most of them spring from their self-love, their national pride, their prejudice against strangers, the influence of climate and education, and the narrowness of the resources presented to them by their geographical situation, or the attention of government; but the sum of their virtues much exceeds that of their faults.

They are sober, discreet, adroit, frank, patient in adversity, slow in decision, but wise in deliberation; ardent in enterprize, and constant in pursuit.

They are attached to their religion; faithful to their king; hospitable, charitable; noble in their dealings;

dealings; generous, liberal, magnificent; good friends, and full of honour. They are grave in carriage, serious in discourse, but gentle and agreeable in conversation, and enemies to falsehood and evil speaking.

They are of quick and lively parts; intelligent, ingenious, fit for the sciences, literature, and the arts. In different parts of Spain this general character is variously modified.

The Old Castilians are silent, gloomy, and indolent; they are the most severely grave of all the Spaniards; but they possess a steady prudence, an admirable constancy under adversity, an elevation of soul, and an unalterable probity and uprightness; they are faithful, friendly, confiding, unaffectedly kind; in short, completely worthy people. Some districts have peculiar shades of character. The *Pariegos* are active and clever in trade, and are the pedlars of a great part of Spain. The inhabitants of the valley of Mena, in the province of Burgos, are robust, courageous, and employed in agriculture; they believe themselves descended from the ancient Cantabii. The *Maragatos* are lean, dry, frank, but the most serious and taciturn of the Old Castilians; there are some among them who were never seen to laugh; they particularly addict themselves to the business of carriers.

The character of the natives of New Castile is nearly the same, but more open, and less grave and taciturn; it is also somewhat modified in the districts

districts bordering on other provinces. These people are in general quicker, better informed, more independent, and more disposed to command than those of Old Castile. The qualities usually acquired by residing in or near a capital may be observed in them. The inhabitants of Alcarria ought to be distinguished from the rest, as simple, amiable, and industrious.

The inhabitants of La Mancha greatly resemble those of New Castile, but are more serious, more gloomy, and more laborious: they are good kind of people.

Indocility and conceit make part of the character of the people of Navarre; they are distinguished by lightness and adroitness.

The Biscayans are proud, conceited, impetuous, and irritable; they have something abrupt in discourse and in action, and an air of haughtiness and independence; they are less sober than most other Spaniards; but are industrious, diligent, faithful, hospitable, and sociable. They have an open countenance, and a quick, animated, and laughing expression. This is the character of Biscay proper; two other districts, Guipuzcoa and Allava, are united to it; the first has the same language, character, and customs, and the other only differs in some slight particulars. The Biscayan is a good sailor; the native of Allava chiefly devotes himself to agriculture.

The women of the three districts are equally
haughty

haughty and courageous. They labour in the fields, and at other works where strength is required, like the men. The idea of something noble attached to being a native of Biscay, influences the character of the inhabitants of this province in a singular manner; it keeps up among them a feeling of dignity which gives a haughtiness to their carriage and an elevation to their sentiments, even in the lowest stations of life.

The Asturians participate in the character both of the Galicians and Biscayans; but they are less industrious than the former, less civilized, less sociable, less amiable, and more haughty than the latter. Their haughtiness derived from the same source, an opinion of innate nobility, is also more marked, more repulsive, and less softened by their temper and manners.

The Galicians are gloomy, and live very little in society: but they are bold, courageous, labourious, very sober, and distinguished for their fidelity.

The people of Estremadura are proud, haughty, vain, serious, indolent, and still more sober than the Galicians. They seldom go out of their own province, are afraid of strangers and shun their company; but they are true, honourable, and courageous.

The Murcians are lazy, listless, plotting, and suspicious; they scarcely ever go out of their own country, and neither addict themselves to science, to the arts, to commerce, navigation, nor a military life;

life ; they only cultivate their land from necessity, and make but little advantage of a rich and fertile soil, a facility of irrigation, and a most happy climate. The common people are sometimes dangerous ; they too frequently make use of the knife and the dagger ; people of a superior condition lead a melancholy and monotonous life.

The Valencians are light, inconstant, and without decision of character ; gay, fond of pleasure, little attached to one another, and still less so to strangers ; but they are affable, gentle, and agreeable in the intercourses of society, and able by their diligence to ally the love of pleasure with industrious occupation. They are accused of being vindictive, and hiding under a calm and mild exterior their wishes and schemes of vengeance till an opportunity offers of executing them in a safe and secret manner ; but the hired assassins, formerly common in Valencia, have disappeared, and the people are daily becoming more civilized by the operation of wealth and prosperity.

The Catalans are proud, haughty, violent in their passions, rude in discourse and in action, turbulent, untractable, and passionately fond of independence ; they are not particularly liberal, but active, industrious, and indefatigable ; they are sailors, husbandmen, and builders, and run to all corners of the world to seek their fortunes. They are brave, intrepid, sometimes rash, obstinate in adhering to their schemes, and often successful

cessful in vanquishing, by their steady perseverance, obstacles which would appear insurmountable to others.

The Aragonese are haughty, intrepid, ambitious, tenacious of their opinions, and completely prejudiced in favour of their country, their customs, and themselves, but prudent, judicious, able to appreciate foreign merit, good politicians, good soldiers, and zealous for their laws and privileges.

The Andalusians are boastful and arrogant; their discourse is always full of hyperbole; their expressions, their gestures, their manners, their tone of voice, their carriage all bear the stamp of this prevailing disposition; in short they are the Gascons of Spain. Of this country are the Majos, of whom we have already spoken; the dagger is their favourite weapon, and they handle it with skill. Andalusia is a dangerous country in summer when the *solano* blows; a S.S.W wind which blows from Africa, and the effects of which much resemble those of the *sirocco* in Italy, but are more obvious and violent. It inflames the blood, causes vertigo, and produce excesses of every kind.

Manners have changed very much and very rapidly in Spain.

Duels were very frequent: they are now very rare; indeed scarcely ever heard of; the Spaniards appear even to feel a repugnance now for a kind of combat, of which they formerly sought the occasions with so much eagerness.

Gallantry

Gallantry has been carried to a degree of refinement amongst them which no other nation has equalled ; it is now only found in romances.

Every thing was then referred to the beloved object, with whom a kind of religious commerce of respect and adoration was kept up ; and the complete denial of self produced generous and disinterested sentiments. A more superficial sentiment now prevails, but it still preserves a tincture of its ancient solemnity. The Spaniards are in general passionate and faithful ; love with them is the first, and almost sole occupation of life ; they treat it seriously, and do not mix with it that levity which is found amongst their neighbours.

Love, and consequently the condition of women, has had three distinct eras in Spain. In the first it partook of that chivalrous spirit which preceded and for some time survived the wars against the Moors and the foundation of the Spanish monarchy. Love, honour and religion, seemed at that time to maintain a generous rivalry, and to surpass themselves in giving birth to noble actions. The Spaniards, more delicate and disinterested than any other people, look upon courage as the only merit, and success with the ladies as its only worthy recompence. It was at this time that a pair of lovers expired with the joy of meeting after a three years absence, and the grief of parting again : another pair threw themselves from the summit of a rock rather than survive each other ; and the

history of Spain furnished a thousand similar instances which might be quoted. The repose of peace annihilated these warlike virtues, these brilliant illusions. The commerce and wealth of India changed these heroes into daring pirates, and corrupt adventurers.

The Spanish conquests in America depraved their manners; their conquests on the European continent altered their customs and enfeebled the national character. To their former passions succeeded a train of intrigues and stratagems, in which Italian address was manifested rather than Castilian love and honour. This period is depicted to perfection in the comedies of Lopez de Vega, Moreto, and Calderone, and in the novels of Cervantes. Hence proceeded serenades, elopements, dueñas, and jealous lovers; things of which only the memory now survives in Spain. Love appeared to degenerate as civilization advanced; it had formerly been a madness, it then became an intrigue; it is now, for the most part, a genuine sentiment. Illicit connections in Spain last very long, and immediately assume an authentic and respected character. When lovers quarrel, relations and friends are eager to reconcile them; all their acquaintance even take an interest in the matter. It seems as if they regarded this new union of which they had seen the formation, as a contract to which they had been witnesses, and which they feel much more desirous of supporting than that
of

of marriage, in which they were not consulted. Accordingly a man who behaves ill to a woman, who is too soon unfaithful to her, or makes her unhappy, finds it difficult to place himself on the same footing with another. It is the same with the women, who are esteemed according to their conduct in love affairs. Nothing is so rare as a coquet; she might deceive one man, but she would never deceive another, and would excite a general spirit against her. On this account foreigners, and especially the French, who meet with so much success of this kind in the northern countries, and in some parts of Germany, meet with none in Spain, unless they are well versed in the language, and conform themselves to the customs of the country. But it is neither at Madrid, nor in some of the seaports, where foreign manners have been introduced, that these customs can be judged of, but in the cities of the interior, as Valencia, Granada, Seville, and Toledo.

CHAP. XIV.

USAGES AND CUSTOMS OF THE SPANIARDS.

THE usages of a nation paint its manners ; those of Spain will add another shade to the picture we have been tracing.

It is impossible to read the history of Arabian manners, without recognizing a number of customs which the Spaniards have received from this people ; several of their games, diversions, and public spectacles, are derived from the Moors ; their *parejas* or tournament, their inclination to gallantry, their taste for pompous titles and for metaphors, and the oriental turn of their style, all acknowledge the same origin. The use of the cloak for men, and the mantela for women, that of mats or *esteras* of rushes, palm leaves, or broom, and the old custom among the women of sitting on the ground, were brought into Spain by the Moors ; the indolence of females, the retired life that they led, and the restraint imposed upon them, were derived from the Africans who were mixed with the Arabs.

The Spaniard loves public walks, but not walking. The public walks are to him only a place of assembly, where he goes to sit down and take a
view

view of the surrounding objects. He seldom quits his seat to walk; if he does, it is in the promenade, or *alameda*, which is to be found in the neighbourhood of every small town, and consists of a short avenue. He paces up and down it perhaps once or twice, and then goes to sit down.

In the small towns and villages of the kingdom of Castile, women of a condition at all genteel never go out alone; if they have no gentleman or female friend with them, they are accompanied by a female servant, who walks by their side and serves them as a companion. This is perhaps a remnant of the ancient custom of having *dueñas*; but the servants who have taken their place are neither so watchful, nor the husband so jealous.

The Spaniards, both men and women, had formerly a great taste for pilgrimages; they wore the dress of pilgrims, and walked along the high roads and through inhabited places begging alms; in this manner they went to visit the churches celebrated by the peculiar devotion of the faithful; as that of Saint James of Compostella, in Galicia; of our lady of Guadeloupe, in Estremadura; of our lady of Montserrat, in Catalonia; and that of our lady of the pillar in Aragon. The custom has fallen into disuse; only a very few pilgrims remain; and most even of these are strangers in Spain. One still, however, sometimes sees persons of rank and opulence who have made a vow to beg alms; they travel with every convenience,

dismount from their carriage at the entrance of every town and village, beg through the streets, give away all that they receive to the poor, and then get into their carriage again, and continue their pilgrimage.

Romerias have also been long the fashion in Spain. These are little journies made to celebrated chapels or hermitages on the eve or the festival of the patron saint. Persons most commonly arrive on the eve, and pass the night either in the porch of the church or chapel, or in the neighbourhood, in the open fields, or sometimes under tents. Men are here pell-mell with cattle, and women with men; they eat, they drink, they crowd together, they laugh, they sing, they lie down and sleep. Darkness favours licence, and covers with her veil deeds which certainly do not suit with the holiness of the day they come to celebrate. Father Feyjoo has described these scenes with his usual energy; he has zealously and warmly remonstrated against the impieties which take place; he has been so fortunate as to communicate his own indignation to his countrymen, and has greatly contributed to the almost general abolition of this practice.

The number of servants of both sexes in Spain is excessive: this is in some degree an object of luxury, but the custom partly proceeds from their want of activity and cleverness. Four women here scarcely do so much as a single chambermaid

maid in France. One understands nothing but cleaning and dusting, another nothing but sewing, and one will not do the work of the other—it is the same with the men. A tradesman's wife in narrow circumstances will have four maid servants, though she cannot employ two. The houses of gentlemen, and especially of grandees, swarm with them; often all the servants, or at least all the principal ones, will have their wives and children lodged with them, and fed by their master. One custom particularly contributes to the multiplication of servants. Masters seldom leave them annuities at their death, but it is usual, especially among the grandees and nobles attached to the court, for the heir, or nearest relation of the deceased, to take all his servants. There are houses in which you may find those of three or four generations, none of whom their new master dismisses. All these people are lodged and boarded, or receive a daily portion of provisions, and yet are scarcely ever employed in the service of the master who keeps them. I have heard it affirmed, that the duke of Medina Celi is at the expence of 12,000 reals, or about 120*l.* daily, for the maintenance of servants, whether employed in his house, scattered about Madrid, or distributed over his different estates. The enumeration of 1788 states the number of servants in Spain at 269,500. This custom also subsists in Italy, and is one cause

of the ruin of the great families, and the idleness of the common people of the cities.

Twenty or thirty years ago, they had a peculiar kind of servant in Spain known nowhere else. They were called *criados mayores*, or chief domestics; and sometimes improperly received the name of pages. They only belonged to the ladies, each of whom had one, and sometimes two. It was their business to wait in the antichamber, to introduce all comers, to execute the commissions of their mistress, to attend her when she went out, to walk some steps before her when she was on foot, and to ride with her on the back seat, when she was in her carriage. They wore no livery, but dressed as they pleased; they had always a sword by their side, and their hat in their hand. Most of them had been footmen; they were usually very old. A very few were clothed by their mistresses, but in general they dressed at their own expence, and hence there often arose a whimsical inconsistency between the different parts of their habiliments. They walked with a grave step, the body erected with an affected stiffness, one arm hanging down and the other holding the hat; and they turned round every moment to see whether their mistress was following them; stopping if she stopped, and remaining immoveable at their post; all which, joined to their dress, and often singular faces, formed admirable caricatures.

The

The women of inferior rank wish to imitate those of quality, and neither daring nor being able to keep *criados mayores*, substituted another and still more singular kind of servant. These were the students of some university, school, or convent; they walked in the same manner before their mistresses in the streets, dressed in a black vest, covered with a cloak of the same colour, and with the hat in the hand. In the house they performed some domestic services, and executed the commissions of their mistress abroad; they received no wages, but had the run of the kitchen with the other servants. Both these customs have fallen into disuse for some years past; most of the ladies are followed by a footman in livery, and the tradesmen's wives would be ashamed to have none but *students* to wait upon them.

Several of the great ladies, in imitation of the queen, have besides their maid servants and waiting women, another kind of females attached to their persons: these are young women of good families, but destitute of fortune; they are called *camaristas*, whilst the chamber-maids bear the name of *camareras*. These are the humble companions of their mistresses; they perform some offices about them, which in other countries are part of the business of waiting-maids; but they are treated with more respect, and have separate apartments and a separate table; they seldom go out but in the carriages of the lady to whom they belong,
and

and are usually under the superintendence of some old lady long attached to the family. Their ladies almost always take care to marry them well.

The Spaniards are fond of meeting in the evening in parties, which are often very numerous. On these occasions, the ladies as they arrive place themselves in one room, and the gentlemen in another, or else the ladies range themselves in a line along one side of the room, the lady of the house always taking the lowest place, next to the door, whilst the men remain standing, or seat themselves on the opposite side. They remain separated in this manner till the card tables are made up. They play at loo, loto, and other games of the like kind. Those who do not play, either look on, or embrace the opportunity of chatting with the person most interesting to them. Others form little circles where the conversation is usually very animated. These parties very much resemble the French *evening*, and the English *roué*.

A *refresco* sometimes make part of these entertainments, but only on particular occasions, when the company is more than ordinarily numerous. But orgeat, lemonade, orangeade, ices of different kinds, sweetmeats, and biscuits, are distributed with uncommon profusion, and chocolate ends the *funcion*, as all these entertainments are called.

On common days the Spaniards always take their *refresco* at seven or eight in the evening. This usually consists of a large glass of iced water, in
which

which they dip a kind of spongy preparation of sugar, shaped like a long biscuit, which melts instantly in the water, if it be not eaten. It is called a *bolado*, and a cup of chocolate is usually taken after it. In rich houses, lemonade, orgeat, and sweetmeats are often added to the repast, which is distributed to a certain number of persons who are upon an intimate footing, and as it were domesticated.

The Spaniards usually take a nap of two or three hours after dinner, which is called the *siesta*; the custom however prevails less in winter than in summer, when overcome by the extreme heat of the day they find great refreshment from undressing, lying down, and repairing by a calm sleep their exhausted strength. In summer one might walk through the streets of most of the cities from two in the afternoon to five almost without meeting a person; the shops are often shut, and it would be useless to endeavour to gain admittance at the houses; every one is buried in sleep, and not a servant would be found who could be spoken to. This custom is attributed to the indolence of the Spaniards, but without reason; it depends on the climate, the extreme heat of which enervates the frame, and renders necessary the refreshment of a day sleep. Even strangers experience this. After dinner their limbs grow heavy, their eyes close involuntarily, and sleep takes possession of them, to which they commonly yield as readily as those

those to whom it has become habitual. Hence it is that in Spain dinners are seldom points of union, which collect the company who are to form the entertainment of the evening. Scarcely is the dinner ended when the company separates; every one goes home, or repairs to his chamber, and a guest who should stay behind would be found very troublesome.

Several precautions are taken in Spain against the heat. The rooms are watered several times a day, the windows are carefully closed as soon as the sun appears, and are not opened again till it is quite off; the windows are shaded on the outside with awnings of cloth or ticking, or on the inside with large and full curtains which are thrown over the balcony on the outside, and whilst they prevent the introduction or reverberation of the sunbeams, leave on each side a free passage for the air. The uniformity of these shades has a very pretty effect in the streets.

In some places, as at Valencia, the glass is taken out of the windows at the approach of summer, the doors of the apartments are all set open to make a current of air, and the ladies have always their fans in their hands.

At table the servants are continually working a kind of large square fans, made of palm leaves, and fastened to the end of a long stick; which answer the double purpose of giving air and driving away the insects.

If

If the Spaniards take many precautions against heat, they take scarcely any against cold; it is very uncommon to find doors or windows that shut close, and the rooms are very little and very ill warmed. The use of chimneys even is very uncommon, and only prevails in the houses of such Spaniards as have travelled. Brasiers of copper or silver are generally employed, which are set in the middle of the apartment, filled with burning charcoal, and round which the family place themselves. This is a very unwholesome practice, from which many and sometimes fatal disorders result; of these, faintings, head-ach, and vertigo are the most frequent; but apoplexy, nervous complaints, spitting of blood, and difficulty of breathing, are often remotely occasioned by the same cause, and prove so much the more dangerous as their origin is not suspected. Persons who have irritable lungs or weak nerves seldom escape some of these affections. In several of the provinces many people fill their brasiers with powdered charcoal, which they heap up high, and stir very often with a little poker to raise up what is burning, and remove what is gone out. In Catalonia this dust is called *taregada*, and *carbonilla* in some other parts. Its use is still more pernicious than that of whole charcoal; the dust can never be thoroughly kindled, the vapour that it gives out must be still stronger and more penetrating, and its activity must be renewed every time it is stirred:

stirred: its smell is perceived the moment you enter the apartment, but notwithstanding this, a general prejudice causes it to be considered as less dangerous than whole charcoal, which lights more readily and more perfectly. In the kingdom of Valencia olives bruised almost to powder are often used instead of charcoal; they warm the room as well, and have not the inconvenience of emitting deleterious effluvia. The use of chimneys is beginning to gain ground at Madrid, Barcelona, and Valencia; but the scarcity of fuel will always, probably, present an obstacle to their general introduction.

The beds in Spain are hard. They are only made of matrasses, more or fewer, laid on *paillasse*s which rest upon a boarded bottom; for neither sacking nor feather beds are known. No bolsters are used, but in their place little, short, flat pillows are heaped up, sometimes to the number of six or eight. The sheets are in general short and narrow; and napkins scarcely as big as a small pocket handkerchief.

The furniture of the houses is usually very simple. The floor is covered with a matting of *esparto* in winter, and of rushes or palm leaves in summer. A matting of the same kind, a painted cloth, or painting in pannels, covers the walls from the floor to the height of four or five feet; above the wall is bare, painted white, and adorned with pictures of saints and a kind of ornamented metal chandeliers; these are covered with a glass, surrounded
with

with a border or gilt ornaments; and a little branch of gilt copper proceeds from them forming zig-zags or festoons, on which the candles are placed; they are called cornucopias; they are from one to three feet in height, and give the apartment the air of a coffee room, or billiard room. Mirrors are placed between the windows, and a lustre of clear glass in imitation of crystal is suspended from the middle of the handsomest saloons. The chairs have straw bottoms; in some provinces, as Murcia, Andalusia, and Valencia, they are of different heights; those on one side of the room being of the common height, and the others one third lower. The latter are intended for the ladies. In some of the principal cities one also sees chairs and sofas of walnut wood, the backs of which are bare, and the seats covered with damask; usually crimson or yellow.

Luxury begins, however, to show itself in these objects. In the chief cities many hangings are of painted paper, or linen; even hangings of brocades, of one and of three colours, and of various other kinds of silk; large and beautiful mirrors, and a number of sofas may be seen. The houses of the grandees in Madrid are magnificently furnished; but usually with more cost than taste. Hangings of silk, velvet, and damask, adorned with rich fringes, and gold embroidery, are very common, and the seats are of corresponding magnificence. Many houses in Barcelona, Cadiz, Valencia, and Madrid,

Madrid, are decorated with equal study and elegance.

The custom of painting the walls is of late introducing itself into Spain. They are covered with representations of men and animals, with trees, flowers, landscapes, houses, urns, vases, or history pieces, divided into compartments, adorned with pillars, pilasters, friezes, cornices, and arabesques; the effect of the whole is often very agreeable. This kind of decoration was imported from Italy.

The Spanish women usually lead an easy and quiet kind of life, excepting those of Biscay, where they are devoted to the hardest kinds of labour, and those of the Valley de Paz, in the country of La Montaña, in Old Castile, who are actively engaged in smuggling, and in hawking about their wares over great part of Spain. In the other provinces they confine their attention to their household affairs, and even these they often turn over to some confidential servant. In general they work little and read less; most of them pass their lives in perfect idleness. They enjoy the utmost freedom; go where they please; receive at their houses what company they like; they easily obtain the confidence of their husbands, and usually govern them.

The custom of smoking is very general in Spain. Most of the men, of every age and condition, smoke at all hours of the day, and many of the
women,

women, especially in Andalusia, have caught the habit. Dining one day with the duchess of Alba, at Cadiz, I was astonished by her presenting me, after the dessert, with a paper full of cigars; she herself took one, which she smoked, and all at table followed her example. It is only within a few years that the custom has become thus general. Even in 1799, one scarcely ever saw a smoker in the great cities, where genteel persons either had not the practice at all, or only followed it in private.

They now smoke every where; in the streets and public walks, in coffee-houses, at cards, at balls, in the interior of families, and sometimes before the ladies in parties. Physicians smoke at their consultations, and statesmen at their councils. The practice prevails most in Andalusia, and least in Valencia and Catalonia. They do not smoke with the pipe in Spain, but make use of the tobacco leaves dried and rolled up in a cylindrical form, one end being put into the mouth after the other is lighted. These they call *cigarras*; they are imitated by rolling up bruised or pounded tobacco in paper cylinders; and this is the purpose for which the shepherds and poor people in remote parts always beg paper of you. Sometimes the smoker presents his cigar to his neighbour, who passes it on to the rest, and thus all use it in turn. Government finds its account is favouring

this practice, which brings in a yearly revenue of several hundred thousand pounds.

The Spaniards are very much attached to their own customs, yet in the great cities they adopt French manners as far as they are able, but without intending, without choosing to confess it, without wishing it to be perceived. They ridicule France, yet adopt its cookery, its dances, its fashions, its costume, its baubles; they wish to imitate its elegance; they learn its language, act its plays, translate its books, and set an additional value on every thing which comes thence.

Some provinces, districts, and towns, have peculiar and local customs which are not those of the rest of the nation: some of these have been mentioned in the provincial descriptions, such as that relating to marriages at Valencia, and the whimsical Asturian practice of flattening the back part of the head of new-born infants.

CHAP. XV.

SPANISH COSTUME.

COSTUME has often varied in Spain, as in all other countries.

The Spaniards assumed the dress of the Romans during their domination, and preserved it under that of the Goths, who, in the mean time, were clad in skins or furs, and wore long and thick hair. After the expulsion of the Moors, the Goths and native Spaniards, confounded together, and forming but one nation, adopted also one costume. Their dress was at this time very short, but it varied several times. At the beginning of the sixteenth century it consisted of breeches of serge, tammy, or cloth, bound with garters, and fastened up with points; a doublet, or vest, with large flaps; a cape and a hood; a leathern purse at the girdle; a flat cap of wool or velvet; and a round cloth hat or bonnet. The ruff was added in 1522. This was the true Spanish dress, which was continued till the accession of Philip V., at the beginning of the eighteenth century; but in later times its form was rendered more elegant.

Hitherto the Spaniards had known little of lux-

ury in dress : wool was the material they employed, unadorned with gold, silver, or silk. Philip II., who began to reign in 1556, was the first who wore silk stockings, a pair of which were presented to him by the wife of Don Guttierrez Lopez de Paradilla, who had knitted them.

In the seventeenth century, the Spanish habit, without changing its form, became more rich and elegant. It was still short, with large flaps, and hanging sleeves, and covered with a frieze cloak. The breeches were very tight ; taffety sleeves were attached to the shirt, and all these parts of the dress were black ; a *golilla*, or white ruff, was worn round the neck ; a dagger at the girdle, and a very long sword. By degrees the dress came to be made of various kinds of silk fabrics, as taffety, satin, moreen, damask, and velvet, but it was still black. At the same time a hat took place of the cap, which was round, usually turned up in front, and often adorned with a plume of feathers.

The Spaniards had then two kinds of swords ; one called swords *d'Arçon*, the second *de Golilla*. The first were shorter, and had a broader blade ; they were only used on horseback. The second kind were long, narrow, and had a basket hilt.

The accession of Philip V. brought with it a total change of costume : the Spanish habit was soon neglected and disused, and the French adopted in its place ; this latter still prevails. The old
swords

swords shared the fate of the national dress, and disappeared with it.

The Spaniards are now as luxurious in their dress as they were formerly simple; they make use of the richest stuffs and silks, as well as of embroidery in silk, gold, and silver. The most varied and conspicuous colours have succeeded to black, which was for several centuries the national costume.

The manner of dressing the head has undergone similar variations. The Spaniards received from the Romans the custom of shaving the head; under the Goths they wore their hair, but cut very short. Afterwards they wore their hair of the same length all round, parting it in front, and tucking it behind the ears; and this fashion prevailed till the end of the sixteenth century. Till this period they had worn no powder; but with the French dress they also adopted that fashion; they now frieze and powder their hair, and wear bags and queues.

The common people, especially in the villages and retired parts of Castile, have not yet adopted the French dress. The artisans, and in some places the tradesmen, still wear a short doublet over a waistcoat, usually black, and a cloak over all; they cover the head with a silk net of the same colour, which hangs down behind, and contains the hair; this is called a *revezilla*. They commonly wear also a large round hat. In Ca-

talonia few specimens of this old habit can be seen; even the artisans wear the French dress, especially at Barcelona, as they also do at Valencia.

The peasants still preserve a diversity of costume in different provinces.

The peasants of Aragon wear a waistcoat, and over it a round frock fastened with a leathern belt, and a large round hat; often two, one above the other, when they are working in the sun, during summer. Those of Catalonia wear a frock, or a wrapping waistcoat without sleeves; a little, short doublet, with round wide buttons, set very thick, with long tight sleeves, buttoned in the same manner, down to the wrist; a long girdle of blue or red woollen, which goes several times round the waist; close breeches, with neither buttons nor garters, and often of skin; their legs are either bare, or covered sometimes with gaiters of skin fastened with straps; sometimes with woollen stockings, which only come down to the instep; and shoes made of packthread, called *espargatas* in Castilian—*espardeñas* in Catalonia, the elegance of which consists in their only covering the ends of the toes. They often wear nothing but the frock, or waistcoat, and throw the doublet carelessly over the left shoulder. Their head-dress is a silk or thread net, of different colours, adorned with a tassel hanging at the end of a long cord, in which the hair is inclosed, and over it a large woollen cap, usually red, sometimes of several colours,
with

with a point which hangs down at the ear. The mountaineers of this province, especially those who inhabit the Pyrenees, wear a kind of wide, short, great coat, with broad facings on the sleeves, which they call a *gambeto*; but this only belongs to the richer of them.

In Múrcia and Valencia the husbandman wears, in summer, a white frock shaped like a wide doublet; a girdle of red woollen; breeches often white and very wide, short, round, and having neither strings nor garters; shoes made either of hempen cord, or the fibres of a kind of broom, called *espargatas*; and sometimes a round hat, but more commonly a leathern cap slightly rounded, which is called a *montera*. He has no cloak, but supplies its place with a piece of thick woollen cloth, striped with various colours, about seven feet in length, and two in width; this he usually throws over one shoulder, but he sometimes suffers it to hang unequally behind and before, sometimes winds it in various manners round his neck and arms.

The dress of the common people in Old Castile consists of a dark-coloured frock strapped round the waist, and a dark *montera*, or cap, of woollen, or leather, which is sometimes round, sometimes pointed at the top.

The peasantry of La Mancha wear a round frock of cloth, or skin, with a girdle, and a square *montera* pointed at the top, which has a rim to be let down at pleasure. In the towns and villages of

Biscay and Guipuzcoa, the men are dressed as in Castile; but in remote parts they preserve their ancient costume—wide, and rather long, breeches; a red doublet, which wraps over a kind of long, wide great coat; a pointed cap in winter, and often a hat in summer.¹ They wear, particularly in winter, buskins of untanned leather, laced with thongs.

The cloak is in almost general use throughout Spain. This garment, which was at first short and scanty, afterwards became wide and long; it is made of some kind of woollen stuff; most commonly of cloth. The cloaks worn by the common people are dark brown: persons of a rather higher class wear them of various colours: the rich have taffeta ones for summer. At the beginning of the last century they were still worn on all occasions, and by all conditions of people; since that period their use has become much more limited: very few are seen in Valencia, still fewer in Catalonia, and in most of the great cities they are little worn, but in winter, as a protection from the cold. The cloak is crossed over the breast, by drawing it up in such a manner as to throw the end of the right side over the left shoulder, and to raise the middle above the chin, so that the head is quite embedded in it, and the face half concealed. The use of this garment is dangerous on several accounts. No one can be known beneath its ample folds; and a man may conceal arms under it,
wait

wait in suspected places, rob, assassinate, and all without being recognised, especially when the head is covered with a large round hat with a broad slouched rim. On this account the government has several times attempted to abolish the use of both cloak and hat, but could never succeed; so strong is the power of custom.

The dress of the women has not varied less than that of the men. During the time of the Romans they assumed that of their females. Their dress was afterwards a mixture of Roman and Gothic costume. In succeeding ages it varied again: for a long time it consisted of a black, round gown, coming up to the head behind, with a kind of cape, and ending in a train. In the sixteenth century it was a robe, with a short mantle, and a little hat adorned with cords and tassels: the robe and mantle were usually of woollen cloth, and the hat was of felt or velvet; women of high rank had sometimes the robe and mantle of velvet, of which material there were usually some kept in all houses, even those of people not opulent, which were worn chiefly at marriages, and went down from generation to generation. In many places velvet dresses were kept at the town-hall, and lent out to the commonalty for the celebration of their weddings.

Towards the middle and end of the sixteenth century, women of distinction wore the old court dress; that is, a kind of hoop petticoat, the circumference of which went on increasing from the waist

waist to the feet. Some were of prodigious dimensions, and few doors were wide enough to give them passage; those which were worn on days of ceremony, were called *guarda-infantes*; there were smaller ones for common occasions, called *sacristanes*. Hoops of various forms and constructions afterwards succeeded, which received the name of *tontillos*; literally meaning, *a little fool*. At the same period they wore their gowns cut down in such a manner behind as to leave the shoulders bare. Their petticoats were very long, just touching the ground behind, and lying upon it in front and at the sides. It was then accounted a crime for a woman to show her feet. Their shoes were without heels, fitted very nicely to the foot, and made of black morocco, under which was sometimes placed a piece of coloured taffeta, which appeared through the figures cut out in the leather. The court ladies walked upon a very high kind of clogs put on over the shoes, which were called *chafurries*; these added much to the height, but were so unsteady that, in walking, it was necessary to lean upon a person on each side for support—yet no lady could appear at court without them. In winter they had large muffs. They painted both white and red; of the latter colour in particular they made great use; spreading it in thick patches on the face, the arms, and even the shoulders.

Under all these changes of fashion they wore a
veil

veil on the head, which was drawn over the face, and concealed them from the eyes of the passengers.

The costume of the Spanish women is now much altered. Most of those of the higher class have adopted the French dress, which they wear in their houses—in their carriages—at visits, balls, and public spectacles ; only assuming the Spanish habit when they walk out or go to church. This habit at present consists of a kind of bodice, or corset ; a very short petticoat, scarcely reaching below the instep ; a mantela on the head, which has taken place of the ancient veil, and which conceals or discovers the figure at will ; a chaplet in one hand, and a fan in the other. The stays, called *cotilla*, were formerly stiff, with steel or whalebone, tight round the lower part of the waist, wide at the top, and laced behind. Their appearance is very stiff and ungraceful ; notwithstanding which, they are still retained by the lower class, by country ladies, and by such as are strongly attached to ancient usages ; but even these have suppressed the steel, leaving only the bones, and lacing them before. The most genteel and elegant women, and those who wish to display an elegant shape, have entirely laid them aside, and substituted a simple corset without bones, made variously, of silk or muslin, which is called a *cogon*. The *cotilla* is usually covered with black ; the *cogon* is indifferently of any colour, except in full dress, when

when it too is black. Both have often tight sleeves coming down to the wrist, where they are fastened with five or six little buttons; but of late the sleeves have frequently been shortened to the elbow, especially in summer. The petticoat, or *basquiña*, is always black, but of various materials, sometimes very much ornamented with gold and embroidery, and trimmed with coloured ribbands.

The Spanish women never wear the *basquiña* in the house; they take it off as soon as they come home, and even in other houses where they are going to stay for a few hours; they have another petticoat underneath, which is short, and variously adorned; some are in the French fashion all but the *basquiña*, so that they have only to take it off to appear completely dressed.

The *redexilla* is a kind of bag, made of silk or thread netting, usually black, but sometimes of other colours, which is fastened upon the middle of the head, and suffered to hang down behind. The hair is inclosed in this, and the bag is then drawn up with a ribband. To this head-dress, which is now little used, another, and more elegant one, has been substituted, called a *cofia*. This is a kind of taffeta bag, about eight or nine inches wide, covered with several rows of puffings of gauze, taffeta, or various coloured ribbands, and sometimes edged with lace, fringe, or gold and silver trimming; it hangs down from the crown of the head, where it is fastened, with great bows of

of ribband, to the middle of the back, where it is finished with a tassel made to correspond. The hind hair being drawn into this, women of fashion wear the front and side hair curled and powdered; those of inferior condition wear it straight, without powder, and parted on the forehead. But this head-dress too is becoming obsolete, and caps, flowers, ribbands, gold combs, and other ornaments in the French taste, are taking its place. Women of the lower class, especially in the country, go with the head quite bare, merely turning the hair back, and tying it up in a great bunch behind.

The *mantela* is a kind of veil, which being placed upon the head, reaches down at the sides the length of the arms, and below the girdle behind, where it is rounded off. Thus it is worn by women of middling rank; those of a higher class make it of a straight piece, three yards long, and an ell wide, and after placing it upon the head, and suffering it to fall over the back and arms, they wind the long ends gracefully round the waist, cross them in front, and bring them back to one side, or behind, where they are tied, and whence they fall down to the heels. These mantelas are always either black or white. The first are of taffeta, gauze, or a light woollen stuff, sometimes trimmed with lace, sometimes entirely made of lace; the white, which are more elegant, though no longer fashionable, are of muslin, plain or sprigged; of gauze,

gauze, lawn, crape, or taffeta; and often trimmed also with black or white lace. The *mantelas* of the poor are much shorter and narrower, and quite round; they are usually of white stuff.

In the two Castiles, all women, of whatever condition, may wear the *mantela*, black or white indifferently; but in Catalonia the black *mantela* is a mark of distinction which the lower classes dare not assume. In a great part of Andalusia, particularly at Cadiz, scarcely any but black ones are seen; in other parts, both are worn, in some white are most common.

The shoes of the Spanish women are a very elegant article of their luxury. They are almost always of silk, and often adorned with embroidery of silk, gold, silver, or tinsel. They are generally well-made, and are set off by the pretty turn of their small feet. The fashion of flat-heeled shoes is now generally adopted in the cities. No paint is now used by the Spanish ladies; muffs too are quite out of fashion; they carry a fan at all seasons, and have them of all shapes, sizes, and prices; such is the extravagance in this new article of expence, that a collection of twenty or thirty is little for one lady. This instrument is singularly useful to them; they have it always in their hand, and always in motion; and they employ it with ease and grace, to cool themselves, to prevent being put out of countenance, to salute, to make signs with, and to lift up the *mantela* on occasions
when

when it suits them to discover, as if by accident, their face and the beauty of their eyes.

The Spanish woman is charming in this costume. The *cogon*, laced to her shape, discloses the delicacy of her form; the *basquiña* gives her a grace, and allows a view of a slender leg and a small and well-dressed foot. The *mantela* favours her still more; it is difficult to conceive how many seductive graces it lends her. In walking it floats above her head, and flutters about her person; it gives prominence and brilliancy to her eyes, and casts upon her face, to which it gives roundness, a slight shade which animates and embellishes its features. Sometimes falling carelessly over the forehead, and concealing a part of the figure, it discovers the lower part of a face, the agreeableness of which gives a charming idea of the eyes which are hidden; sometimes raised all at once, without affectation, or entirely, or in part by the wind, or by means of the fan applied with singular dexterity, it gives to view new beauties, to which it adds new charms. But all this applies to the *mantela* of the old form: there is a short and scanty one, of modern invention, now gaining ground, which wraps tight round the shoulders, and neither has the same grace nor bestows the same advantages. One is grieved to observe that the influence of France is gradually destroying all that was national and striking in this habit; the imitation of French fashions is spoiling the Spanish costume

costume in the same manner as the imitation of Italian music has already destroyed all that was original and singular in the Spanish airs.

In the village of Old Castile, on the side of Biscay, the women still preserve a costume nearly approaching to the ancient one. They wear a gown made to fit close to the neck and wrists, with sleeves slashed from the shoulder to the elbow, and a thin girdle buckled round the waist. They form their hair into tresses, which they suffer to flow down the back; and cover their head with a *montera* or black felt hat.

The females of the mountainous part of Navarre have tight sleeves fastened at the wrist, a silk handkerchief round the neck, and the hair falling in double tresses down the back, and interwoven with broad ribbands of different colours.

The Biscayans dress almost like the women of Castile. They who are married wear a linen or muslin handkerchief on the head, tied in a knot on the top, whilst the corners hang down behind. The girls wear their hair in tresses, and are very proud of it, regarding long thick tresses as their greatest ornament. They long retained a kind of turban-shaped head-dress, which was in use amongst them in the time of the Romans, and was not yet disused in the sixteenth century. The young peasant girls of Bidazoa, near Fontarabia, in Guipuzcoa, plait their hair, tie the plaits with
ribbon

ribband, and suffer them to fall over their shoulders ; they cover the head with a kind of small veil of very thin muslin which flutters round the neck ; they wear gold and pearl earrings, and coral necklaces.

The dress of the lower classes in Catalonia differs in different parts. They almost all wear *cotillas* ; that is very high and wide stays, well stiffened with whalebone, and with circles and plates of iron ; and a very short petticoat of blue woollen, or of chintz for best : their shoes are usually of packthread ; their legs bare, or covered with blue worsted stockings, but some of the richer wear black leather shoes and blue silk stockings on holidays.

Near Barcelona many have slippers of different colours ; they who wear shoes sometimes have them slashed, and wear little round buckles. In some places they tress their hair and fasten it upon the top of the head ; in others at the back of the neck ; in others again they make it into plaits which they twist together at the back of the head, and keep in their place by means of a long pin of silver or brass, with two large flat heads. A very few use the *redézilla*. They wear a short and narrow *mantela* of white stuff, except in some districts bordering on Roussillon, where they have a long close hood of the same material, which forms a sharp angle behind the head, and falls down behind. Some wear an apron of woollen or cotton, which is commonly blue.

The costume is a little different at Barcelona, and some other towns; the lowest of the women are there dressed as has been described, but those who are a little higher, wear a corset or cotilla made to fit closer to the shape, a chintz petticoat, a coloured apron, blue stockings of silk or worsted; black shoes with large square buckles; a *redzilla* either black, or of the colour of the hair, and a mantela of a fine, glazed, white stuff.

There are some, a degree above these, who wear a mantela of plain muslin, a *basquiña*, a blue cotton apron, with blue stockings, black shoes and square buckles; very few wear white stockings with the buckled shoes and the apron. None of these women ever assume the black *mantela*.

Different professions have also their peculiar costume in Spain.

Uniforms are very numerous, and are not confined to the military. All the officers employed in the king's household, from the grand master to the lowest of the scullions, have uniforms, with gold embroidery, more or less rich.

The grand and the private officers of the crown; subaltern officers, gentlemen of the bedchamber, valets, physicians, surgeons, apothecaries, painters, barbers, hairdressers, maitres d'hôtel, cooks, under cooks, confectioners, kitchen boys, &c. all appear in uniform on gala days, and all other days when they think proper. There are likewise uniforms for all those employed in the treasury, the post-office,

office, the artillery ; for the professors of surgery, &c.

The secular priests have no cassoc ; they wear over a black vest, a long habit with neither sleeves nor buttons, which crosses on the breast, and is braced with a flat and narrow belt ; besides this they have an ample cloak of black cloth, and a hat with two round points, or corners, one before, the other behind. Their hair is worn short, straight, and without powder.

Magistrates and professors of universities wear a black vest, with a little piece of blue cambric like weepers at the end of the sleeves, over this a kind of wide cassoc of the same colour, which comes down to the middle of the leg, is open before, and very much plaited at the neck, with a collar turned down behind, and facings of satin or velvet. Above this is thrown a large cloak, also black, with a collar about a foot broad, and turned back, and silk facings ; the material of this dress is woollen in winter, silk in summer. They wear a round wig, or the hair dressed in a similar form. The judges of the superior courts also wear, round the neck, a white stock with very small plaits called a *golilla*, whence has arisen the custom of applying that name to the magistrates themselves.

The Spanish nobility have an uniform for the holy week ; they wear it at court and in town, and the king and royal family wear the same. The coat is of black velvet lined with crimson

satin, with gold, or gold embroidered buttons, and facings of gold brocade on a crimson ground, or of satin of the same colour embroidered with gold. The waistcoat is the same as the facings, and the breeches are black, The dress is handsome and dignified.

CHAP. XVI.

CEREMONIES AND PUBLIC FESTIVALS OF SPAIN

WE shall not here take notice of the festivals and ceremonies which are peculiar to the different towns or districts ; they have already been mentioned in particular descriptions ; it is only the general and national festivals to which we shall now call the attention of the reader.

The Spaniards, in general, are attached to the festivals of the church ; but they are much more so in the provinces of the crown of Aragon, comprehending Valencia and Catalonia, besides the kingdom of that name, than in those of the kingdom of Castile, which includes almost all the rest of Spain.

These festivals are differently celebrated in different parts ; they are simple in the Castilian provinces ; brilliant and magnificent in those of Aragon. In the latter, decorations are varied without end, riches are displayed with the greatest pomp, illuminations are multiplied ; and a boundless profusion of candles, tapers, and torches, lights up the naves, the chapels, and altars of the churches. The dresses of the priests correspond with the rest : in the kingdom of Castile they are

y 3 decent,

decent, but simple; in that of Aragon, they are very fine and very rich. In the former, processions are rare; in the latter, they are very frequent, performed with great pomp and preparation, and often with accessories truly profane. In the Castilian dioceses, and particularly in that of Toledo, the viaticum is carried to the sick with little ostentation; in those of Aragon, with great pomp and solemnity.

Fuegos de pólvora, or fire-works, were very common in Spain; the Spaniards had a great taste for this kind of amusement, and it made a part of all festivals, public and private; on the smallest occasions squibs and crackers were in the hands of every one, but some accidents having occurred in consequence, the government has for some years forbidden them. Notwithstanding this prohibition, persons sometimes venture to use them, and the police winks if they keep within certain bounds.

Masquerades were much in fashion in Spain during the carnival, particularly in Aragon. Crowds of masks filled the streets and collected in balls, and persons of both sexes, and all ranks, were mixed and confounded, by favour of their different disguises. It was an object of emulation to display the most elegant and studied dresses; and the masks often collected in groups, forming representations of various subjects, and often presenting a striking and picturesque assemblage. The city
of

of Barcelona was one of those most distinguished for these exhibitions; the public walk called the *rambla* was covered with masks of all descriptions, and there were balls called *de peceta* (because a *peceta*, worth about ten-pence, was the price of admission), which were crowded with masks; all ranks frequented them without distinction, and the appearance was brilliant.

In the reign of Philip V. a royal edict forbade this amusement; the masks disappeared, and the public balls were laid aside. The count d'Aranda, when president of the council of Castile, obtained from Charles III. permission for their re-establishment.

The assemblies immediately recommenced with greater ardour than ever. Barcelona renewed her balls *de peceta*; Madrid had also public assemblies, which were brilliant and often magnificent; but the fall of these followed quickly upon the disgrace of the minister who had promoted them; after the retreat of the count d'Aranda, public balls were forbidden, masks were proscribed, and Spain became, next to Portugal and Holland, the dullest of countries in carnival time.

The sufferings of the people of Barcelona, during a war so injurious to trade, caused them to be re-established for the benefit of the poor, as we have already mentioned in the account of that city.

An imitation of the tournaments of the days of
Y 4 chivalry

chivalry still subsists in Spain : these make a part of the annual festivals given by the *maestranzas* of Valencia, Granada, Seville, and Ronda, and of the Mondas of Talavera de la Reyna; and they often terminate the amusements of the court before it leaves Aranjuez; the noblemen of the court tilt at them in presence of the royal family; they are now called *parijas*, and have been already described.

The bull-fights are the true national spectacle. The taste of the Spaniards for this amusement amounts to a most unbridled passion; they quit every thing, sacrifice every thing, to procure a share of it; it excites in them the most lively joy, and most vehement eagerness; every where, even in the smallest towns, there are places set apart for the purpose. This entertainment makes a part of every festival, and as soon as it is announced, all kinds of people prepare to flock to it. The housewife quits her family, the tradesman his shop, the artist his work-room, the labourer his plough, the peasant his fields; persons of a higher condition are equally eager for the show, and joy and expectation are painted upon every countenance. Nothing is thought of but the bull-fight; the names of the combatants are carefully enquired, their talents are exalted or depreciated; a greater or less degree of pleasure is expected according to their more or less distinguished reputation; wagers are laid on those whom each man favours; their names

are

are known all over Spain, and they sometimes obtain more celebrity than would fall to the share of an able and successful general. The same rage for the thing remains after it is over, it is the subject of every conversation; the agility, the success and the faults of all who appeared in the arena are discussed; the address and exploits of the bulls, the *toreadores*, and *picadores* are cried up: parties are different; each supports his own, each becomes animated, then warm, and the conversation often degenerates into a dispute.

The *toreadores*, or combatants, themselves, are deeply penetrated with a persuasion of the excellence of their art, and are as proud and vain as a general many times crowned with the laurels of victory. Attempts have even been made to reduce their art to a science, and one of their number, named Popehillo, some years since, published a work on this subject.

This amusement was suppressed several years ago, on which account it is useless to describe it; besides that I could add nothing to the picture given of it by M. Bourgoing in his work on Spain, to which I refer the reader, confining myself to a few reflections.

The bull-fight is a spectacle not only cruel, but tedious: it presents a succession of scenes, the uniformity of which destroys the interest. It amuses a stranger at first, but the pleasure soon yields to compassion, particularly for the horses, who

who have no defence ; weariness succeeds to this, and at length weariness is succeeded by disgust. The general effect of the spectacle is grand, but its details are disgusting, and a great evil results from it. It tends to destroy the two species of animals most useful to man, the horse and the ox, in a country where the latter is not plentiful, and where the better kinds of the former begin to grow very scarce. If we were to calculate the prodigious number of bull-runings which took place some years ago in Spain, we should be frightened at the vast multitude of animals that must have perished in them. The Spanish government was aware of this evil, and took means for its prevention ; it was at first forbidden to give a show of this kind without special permission from the king, and in the end the practice was entirely abolished.

Was this sport peculiar to the Spanish nation, or did they derive it from the Moors ? There is reason to believe that they did not get it from the Romans, for it does not appear to have been in use amongst them. We learn from the records of antiquity that it was known to the Greeks ; it was practised by the Thessalians in particular, as much as three or four centuries before the Christian era, as appears from the medals of that country. The city of Larissa was amongst those most celebrated for these fights, in which its inhabitants were reckoned the most skilful combatants, as we learn from Pliny, Suetonius, and Heliodorus ; but according

cording to their descriptions, the Greek bull-fights must have been different from the Spanish ones. Amongst the Greeks, several bulls were turned out at once; an equal number of horsemen pursued and goaded them with a kind of lance. Each horseman attached himself to one bull, and riding by his side pressed and avoided him by turns. After exhausting the strength of the animal, he seized him by the horns, and threw him to the ground without himself dismounting. Sometimes even he threw himself upon the bull, who foamed with rage; and notwithstanding the violent shocks he received, brought him down before the eyes of a vast crowd of spectators, who celebrated his triumph.

CHAP. XVII.

OBSERVATIONS ON CERTAIN DETACHED PORTIONS OF THE NATURAL HISTORY OF SPAIN.

THE natural history of Spain offers a vast field for original observation, which has hitherto been but little cultivated, except in detached and unconnected parts. The materials, therefore, for this part of my subject are so scanty and vague, as to preclude the possibility of treating it in a very regular and scientific manner. In the statistical account of each province have already been inserted various particulars on this head, of which a general sketch is all that is intended at present.

VEGETABLE KINGDOM.

The botany of Spain constitutes a very important and essential portion of its natural history. The plains of this extensive country are covered with various species of curious and useful vegetables, but the mountains exhibit the greatest variety and the most important. The mountains most worthy of the visits and researches of the enterprising botanist are those of Guadalupe, in Estremadura;
of

of Moncayo, in Aragon ; of Pineda, Guadarrama, and Cuenca, in New Castile ; of Carascoy, in the kingdom of Murcia ; of Pena-Colosa, Mongi, Aytona, and Mariola, in the kingdom of Valencia ; and of the Pyrenees.

To give a long and dry list of the plants which have hitherto been discovered in Spain would not comport with the nature of this work, and would only fatigue and disgust the general reader : the scientific botanist may find an account of all that is hitherto known on the subject in the *Flora Hispanica* of Joseph Quer, of which, however, only four volumes in quarto have been published ; and in the work of Cavenilles, a distinguished experimental philosopher and natural historian, who wholly devoted himself from the year 1792, to the time of his death, in an examination, province by province, of the vegetable riches of his native country.

ANIMAL KINGDOM.

The animal kingdom in Spain does not offer any species that are particularly worthy of attracting the notice of the naturalist. The birds, quadrupeds, reptiles, and insects, are the same as are found in the southern provinces of France : even the lofty mountains, which either form the boundary of Spain, or stretch into the interior of the country,

country, are inhabited by the same animals as take up their abode in the other mountainous and woody tracts of the warmer countries of Europe. The bear occurs in several parts of the great Pyrenean chain, and especially on certain mountains of Aragon, as well as those of Occo and Reynosa, in Old Castile. Wolves are met with in all the higher and mountainous parts of the country; and wild boars on the mountains of Navarre, and on the Pinar and the Sierra de Carascoy, in the kingdom of Valencia. Roebucks are found on some of the mountains of Navarre; and lynxes and ibexes on the mountains of Cuenca, in New Castile, in the valleys of Aure and Gistau, and on the Pyrenees.

The insect used in dying, and called *kermes*, or *coccus ilicis*, feeds on the leaves of the ilex, or evergreen oak, and is collected as an article of commerce and of domestic manufacture in the territory of Bujalance and of Fernan-Nunez in the kingdom of Cordova, also in the vicinity of the town *de las Aguas*, four leagues from Alicant, and near the river Henarez, in New Castile.

Fresh water fishes are very plentiful in the Spanish rivers; those, upon the whole, in the highest estimation are from the river Tormes, in which are taken trout of the weight sometimes of twenty pounds. The tench of the lakes of the mountains near Tobar, in New Castile, are remarkably

ably fine and delicate: they are taken in abundance every year during the months of May and June.

MINERAL KINGDOM.

The Spanish gold and silver mines must formerly have been both numerous and very productive. The Phenicians first, and afterwards the Carthaginians, drew from their colonies in this country prodigious quantities of the precious metals. The Romans, as they obtained a more complete possession of Spain, and for a longer period, than the two former nations, so they explored its treasures of gold and silver to a greater extent, and with extraordinary success. Cato, after his proconsular government of this province, brought into the treasury of the republic no less than 25,000lbs of silver in bars, 12,000lbs of coined silver, and 400lbs of gold. Helvius, from his province of Andalusia alone, brought into the treasury 37,000lbs of coined silver, and 4000lbs of silver in bars. Minutius exhibited on his triumph 8000lbs of silver in bars, and 300,000lbs of silver coin: and Flaccus returned from Spain with a treasure of 124 crowns of gold, 31lbs of gold in bars, and 70,000lbs of coined silver.

Since the discovery, however, of the mines of gold and silver in Spanish America, the mines of the mother country have been greatly neglected,
and

and are at present very little productive, as will appear from the following list.

Mines of Gold.

A gold mine was formerly worked on the Sierra de Leyta, near Moron, in the kingdom of Seville, of which only the vestiges remain at the present day.

Grains of gold are disseminated in a ferruginous quartz that forms a vein which entirely cuts through a mountain, opposite the village of San Ildefonso, in Old Castile; but this mine has not hitherto been worked.

There are two mines of emery; the one near Alocer, in Estremadura, and the other in the territory of Molina, in Aragon; in both of which spangles of gold have been discovered, though not in sufficient abundance to recompence the cost of working them.

Gold is also found in the sand of two rivers; the Agneda, in the kingdom of Leon, which rises from the mountains of Xalamo; and the Tagus, in New Castile, especially in the vicinity of Toledo.

Mines of Silver.

Silver mines have been opened in various parts of Spain. At Calzena, Benasco, and Bielza, in Aragon, are the remains of ancient silver mines, now abandoned. At Almodovar del Campo, is a silver mine which was wrought till lately, but which is at present abandoned, in consequence of the influx of water. Another, in the same circumstances as that last mentioned, is at the village of Zalamea, on the road to Alocer, in Estremadura. It forms a vein in a granite rock, and is accompanied by spar, quartz, and pyrites.

A silver mine, now in work, is situated in micaceous schistus

tus, in the Sierra of Guadalupe, near the vilage of Logrosen, in Estremadura. A very ancient one, now abandoned, is situated near Almazarron, in a mountainous ridge that runs into the sea, near Carthagená. There is also one in the Sierra Morena, at the distance of a league from Guadalcanal, in the kingdom of Seville: this was still wrought in the seventeenth century; and the openings of three shafts yet remain, known by the names of *Campanilla*, *Pozo rico*, and *Pozo de San Antonio*. It was abandoned in the year 1655, in consequence of the influx of water. In the vicinity of the same vilage of Guadalcanal, are two other silver mines, which appear to have been wrought at various times ever since the days of the Romans, but at present they are but little productive. At Puerto Blanco, in the kingdom of Seville, is a mine of native silver mixed with copper pyrites and ferruginous quartz, which has hitherto been wrought only to the depth of a few feet. On the mountain of Fuente de la Mina, near the vilage of Constantina, in the kingdom of Seville, is a mine of native silver mixed with spar and lead ore, which was first explored by the ancients, as is evident from the remains of their works: it was opened afresh about the middle of the eighteenth century, but is at present abandoned. Another mine of silver is situated about two leagues from Linarez, in the kingdom of Jaen. It was well known both to the Carthaginians and the Romans; while Spain was under the dominion of the former it belonged to Himilca, the wife of Asdrubal. After having been long abandoned, it was again wrought in the seventeenth century, when a vein of ore five feet in diameter was discovered; at present, however, it is no longer in a state of activity.

Mines of Copper.

The mines of copper are numerous, and considerably abundant. They occur near Pampeluna, in Navarre; near Salvatierra, in Alava; near Escaray, and at the foot of the moun-

tain Guadarrama, in Old Castile; near Lorca, in the kingdom of Murcia; near the Chartreuse of the Val de Christo, in Valencia; in the mountain of Guadalupe, and in other parts of Estramadura; in the mountains near the city of Cordova, where, particularly, are found the blue and green copper ores; near Riotinto, and at la Canada de los Conejos, in Seville; in the district of Albuladui, in Granada; in the mountain Platilla, and at Plan; in its immediate vicinity, in the kingdom of Aragon; and near Linarez, in the kingdom of Jaen. Of these mines some are very ancient, having been wrought first by the Romans, and, after a long interval, having been again explored within the last half century.

Mines of Lead.

Of this metal also the mines are numerous. The principal of them are situated near Tortosa, in Catalonia; at Zoma, Benasques, Plan, and in the mountain of Salun, in Aragon; in the vicinity of Logrosen, and near the village of Alcocer, in Estramadura; in the mountain Guadarrama, in Old Castile; near the village of los Alumbres, and near Lorca, in the kingdom of Murcia; at Alcaniz and Constantina, in Seville; and in the district of Linares, in the kingdom of Jaen. The ore at the two last-mentioned places is galena, rich in silver, and accordingly these mines have already been enumerated among those of silver: their produce, at present, though considerable, is by no means so abundant as it was about thirty years ago.

Mines of Iron.

There is no province of Spain destitute of mines of this metal; the principal, however, are the following. At Alius and Taull, in Catalonia; at Lugarchuelo, in Navarre; at Ojos Negros and Bielsa, in Aragon, and in Biscay. The province of
Biscay

Biscay is in a manner filled with iron ore, in beds, blocks, or veins : the ore that most frequently occurs is hematite in mammilated and stalactitical masses, or in kidney form and globular concretions : the vicinity of Bilbao is peculiarly rich in this metal ; but the most celebrated iron mine in the whole province, indeed in the whole kingdom of Spain, is that of Samosostro : the ore is situated in a hill of limestone, and forms an irregular bed ; the thickness of which varies from three to ten feet ; it is of the species called by mineralogists spathose iron, and yields about thirty per cent. of soft, ductile, and very malleable metal. This mine appears to have been wrought first by the Romans : at present it affords a large quantity of ore, any person who pleases being allowed to take it away without payment of any dues or duties whatever.

Mines of Antimony.

There are only two mines of this metal in Spain ; both of which are situated in the province of La Mancha. The one is at Alendia, near Almodovar ; the other is at the foot of the Sierra Morena, near Santa Cruz de Mudela : this latter is almost on the surface of the ground, and the ore which it yields is abundant and remarkably free from iron.

Mines of Cobalt.

The province of Aragon is the only one which furnishes cobalt. The ore of this metal is found in considerable abundance in the valley of Gistan, near the summit of the Pyrenees ; but the mine is wrought by foreigners.

Mines of Mercury.

In the province of Valencia are two mines of cinnabar; one of these is situated in the limestone mountains of Alcoray, at the distance of two leagues from Alicant: the other is in the mountains between Valencia and San Felipe: neither of these, however, is worked. The same province contains two mines of native mercury, in the same state of neglect as the former. Of these, one is in a stratum of hard limestone, at the foot of a steep mountain near San Felipe. The other is in a bed of ash-coloured clay, two feet in thickness, over which the city itself of Valencia is built: this bed traverses the city from east to west, passing under the house of the marquis de dos Aguas, in the place of Vilarosa, where a shaft was sunk about the middle of the eighteenth century, from which a quantity of metallic mercury was actually procured.

But the most abundant mine of mercury and cinnabar united is in the province of La Mancha, near Almaden, on the borders of Cordova. It is situated in a hill of sandstone which rests on slate. The whole length of the hill is traversed by two principal veins, called *la mina del Pozo* and *la mina del Castile*; both of which were worked by the Romans. A third vein, called *la mina de Almadenejos*, runs at the distance of about two leagues from the preceding. The whole of this mine is wrought by the agents of the king, and its produce is very abundant: the cinnabar is generally mixed with a large proportion of pyrites; but it occasionally occurs in masses of great purity, affording ten ounces of mercury for each pound weight of ore.

Inflammable Minerals.

A mine of *plumbago* (called by the inhabitants of the country *lapis plomo*) has lately been opened at the distance of half a league

a league from the village of Real Monasterio, in the kingdom of Seville. It forms a thick vein in felspar, and is very abundant, and of good quality.

Mines of *sulphur* are found near Villel and Plan in Aragon, and in the territory of Hellin, in the kingdom of Murcia.

No mine of *coal* has hitherto been opened in Spain; but satisfactory indications of this valuable mineral have occurred at Aviles, in Asturia; Betela, in New Castile; Grustan in Aragon; Isona, San-Saturni, Terrasa, Subiras, Sellent, Montanola, and elsewhere, in Catalonia.

Asphaltum and *petroleum* have been found only in the neighbourhood of Pereyra de San Antonio, in Aragon.

Jet has been found in the district of Old Colmenar, in Old Castile, near the source of the Manzanares, in New Castile, and at Utrillas, in the territory of Alcaniz, in Aragon: this latter is of a fine quality, but the mine is worked by foreigners, and its produce is exported in its rough state out of the kingdom.

Mineral Salts.

Alum-earth is found near Castel-Favi, in Valencia; near Almazarron, in Murcia; and in the vicinity of Alcanez, in Aragon.

Rock-salt or *sal-gum* is very abundant in certain parts of Spain. A mine of this substance is worked on the bank of the Ebro, above Saragossa: another very productive mine occurs in the province of Valencia, between the sources of two small rivers near the Sierra de la Vellida and the Sierra de la Cabillo. In the same province, adjacent to a salt marsh near Villena, is a rock of sal-gem, covered by a bed of gypsum. In Navarre also, near Valtierra, is a very productive mine in full work; the salt is imbedded in gypsum, and forms strata of a clear white, separated by bands of an obscure blue colour, two or three inches thick. The province of New Castile also possesses a very abundant mine of rock salt: it is situated in the mountain de las Contreras, about three leagues from the

village of la Motilla; it is known in the country by the name of Salina de Minglanilla. This mine was first opened by the Romans, and is now in full activity, being worked by the agents of the king; it consists of a series of deep excavations, from which are procured salt more or less mixed with gypseous clay.

But the most remarkable mass of this mineral is the mountain of salt near the town of Cardona, in the province of Catalonia. Its circuit is about three miles, and its height about five hundred feet; it presents no appearances of rifts or stratification, and is probably one solid block. The salt of which it consists is for the most part white; but in particular places tinged with brown or blue: its height is not visibly diminished by the heaviest rains, nor its mass by the river Cardonero, which flows by the perpendicular side of this rock, and dissolves so much as to preserve a very perceptible saltiness at the distance of three leagues. Some of the most beautiful specimens are manufactured at Cordova into various ornamental articles.

Earthy Minerals.

Crystalized *quartz*, in the form of small pyramids, remarkably brilliant, and colourless, or tinged with red or yellow, is found in a mountain not far from Alicant, in the province of Valencia.

Amethysts, *agate*, *chalcedony*, and *garnets*, are found near Vich, in Catalonia, and at Cape de Gata, in Granada.

Gypsum is abundant in many provinces of Spain; that of Albarrazin, in Aragon, is much esteemed for ornamental architecture, being spotted with red, yellow, and white. The mountain of Alcoray, two leagues from Alicant, furnishes a gypsum of a bright vermilion colour, and also another beautiful variety with red and white stripes.

The *marbles* of Spain are very numerous and valuable. A
black

black marble veined with white is procured near Barcelona: various dendritic marbles occur near Tortosa. Near the town of Molina, in Aragon, is found a granular marble spotted with red, yellow, and white. At the village of Salinos, in the province of Guipuzcoa, is a beautiful blue pyritical marble, containing marine shells. From Monte Sagarra, near Segorbia, in the province of Valencia, are procured several fine marbles, which, even by the Romans, were held in great estimation. The province of Granada, however, contains more valuable varieties of this beautiful mineral than the rest of Spain: of these some of the principal are the following. A pure white statuary marble, of which the entire mountain of Filabra, near Almeria, is composed. A flesh-coloured marble, from a mountain near Antequera. An exquisitely beautiful wax coloured alabaster, from the vicinity of the city of Granada. A finely veined marble, from the Sierra Nevada.

Salt Springs and Marshes.

The river Cardonero, in Catalonia, is impregnated with salt for some miles of its course after it has passed the salt mountain of Cardona, as I have already mentioned. A small lake of muddy water containing about seven per cent. of salt occurs in the Sierra d'Occa, near the source of the Ebro, in Old Castile. At the village of Salinas, in Guipuzcoa, is a spring from which a considerable quantity of salt is procured by boiling and evaporation. In the province of Aragon are salt-springs, near the village of Arcos and the town of Fuente Garcia, and a salt lake near the village of Used, which supply the neighbourhood with this necessary commodity. Near Vivena, in Murcia, is a shallow lake that furnishes much salt and of a good quality, by spontaneous evaporation. The same is the case with a marsh near Elcho, and another near Alicant, both in the kingdom of Valencia. On the bay of Cadiz, between Pontal and Puerto Santa Maria, are numerous salt pans,

which are worked for the benefit of the king, and yield a very large produce.

Mineral Waters.

Of cold springs the following are some of the principal. An hepatic spring in the town of Buron, in Valencia. A carbonated water at Gerona, in Catalonia. A saline purgative water at Vacia-Madrid, three leagues from the capital, and another of a similar nature near Toledo.

The principal hot springs are, the baths of Abu Zulena, at Javal-Cohol, near Baeza; a hepatic spring used for bathing near Alhama de Granada; another near Almeria, in the province of Granada; to which are attached both bathing and vapour baths: all these three were discovered, or at least brought into general use, by the Moors. A very copious hot spring near Merida, in Estremadura, made use of by the Romans. The Calda de Bonar, in the neighbourhood of Leon, a spring of tepid water frequented by the Romans, and still exhibiting the ruins of baths and ancient inscriptions. A very hot spring near Orense, in Galicia. A spring at Alhama, near Calatayud, in Aragon, formerly much frequented, but now in a state of neglect. The Fuente de Buzot, near Alicant, a saline spring of the temperature of 104° Fahr. A very copious and hot spring at Archena, near Murcia, where still remain the ruins of Roman and Moorish baths. A hepatic spring near Arnedillo, in Old Castile.

Composition of some of the Mountains of Spain.

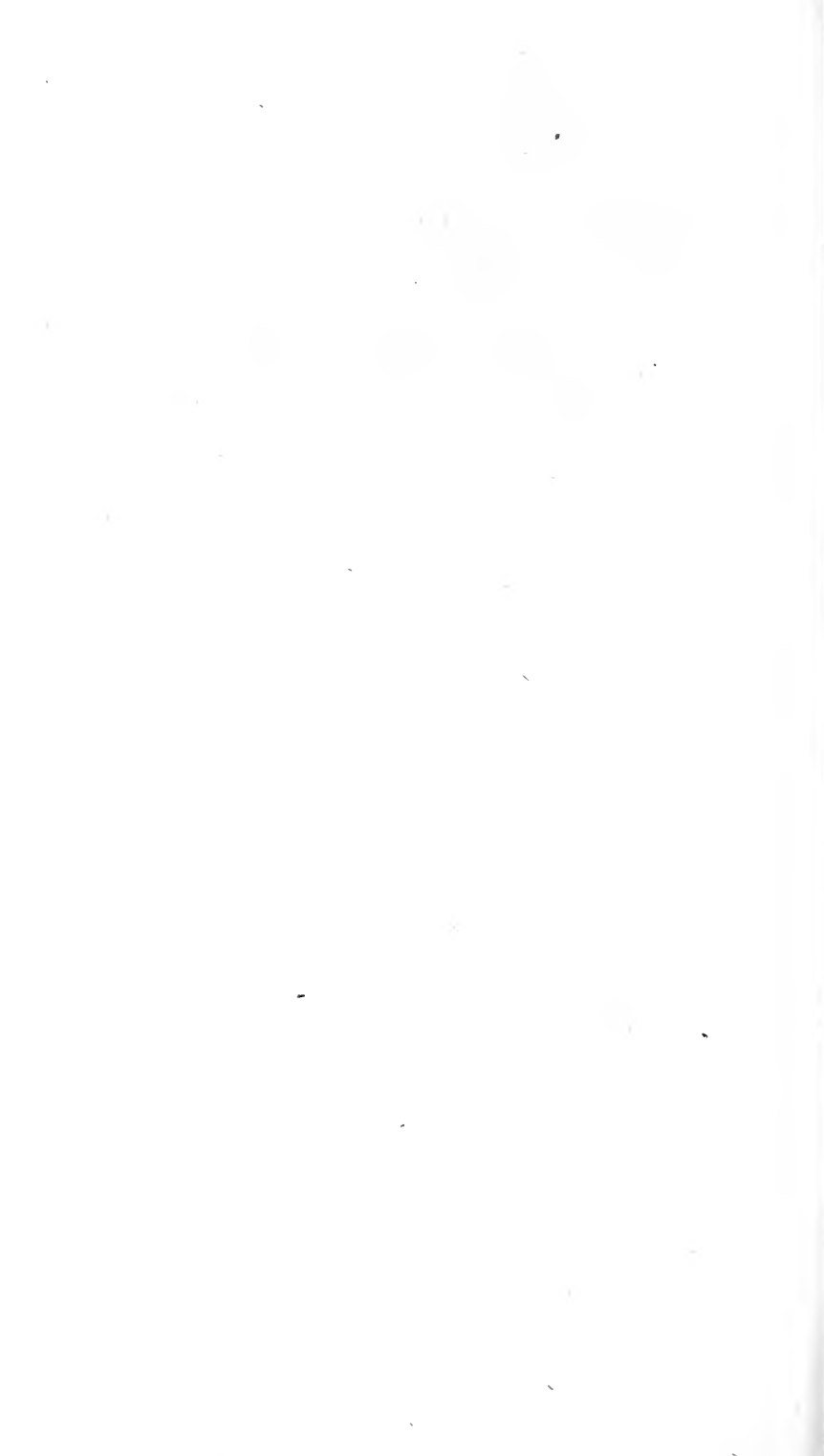
The following mountains are of *limestone*. The hills surrounding Alicant; the mountains over which the road passes from Villa-Franca to Llobregat, in Catalonia; the mountain of Orihuela, in Valencia; the hills between Daroca and Saragossa;

ragossa; the mountain of Arandillo, in Old Castile; and the mountain of Monte-Agudo, in Murcia.

The mountains surrounding Toledo, and those between Piera and Igualada, in Catalonia, are of *granite*.

Many of the mountains of Estremadura are composed of *phosphat of lime*.

The mountain of Montserrat, in Catalonia, is an aggregate of calcareous gravel.



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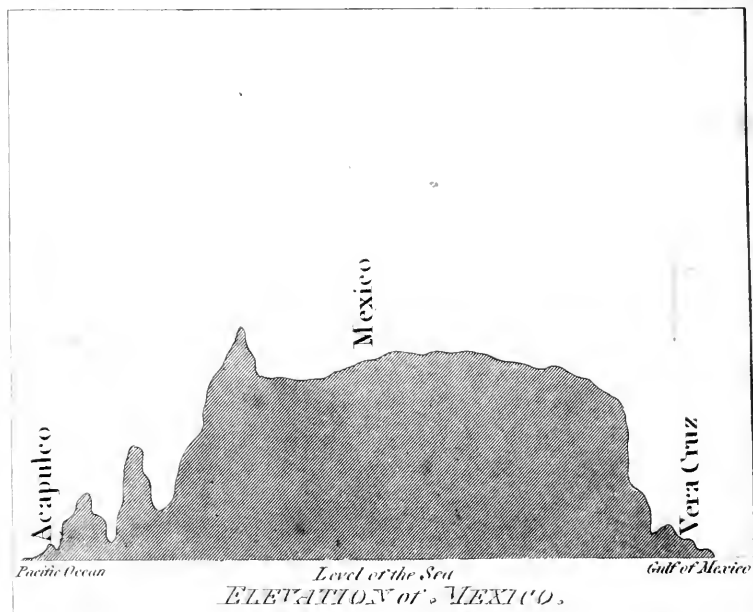
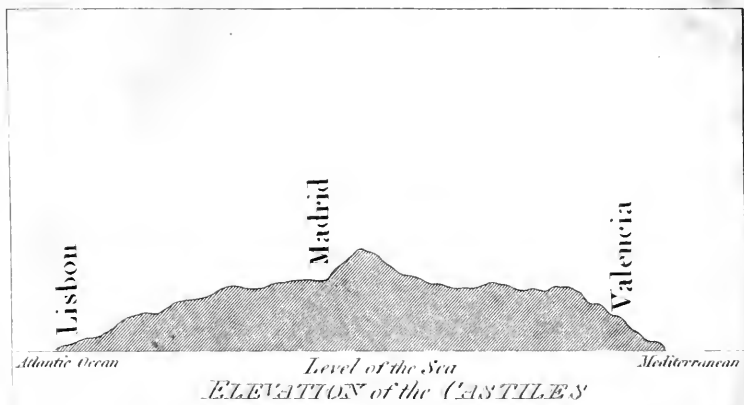
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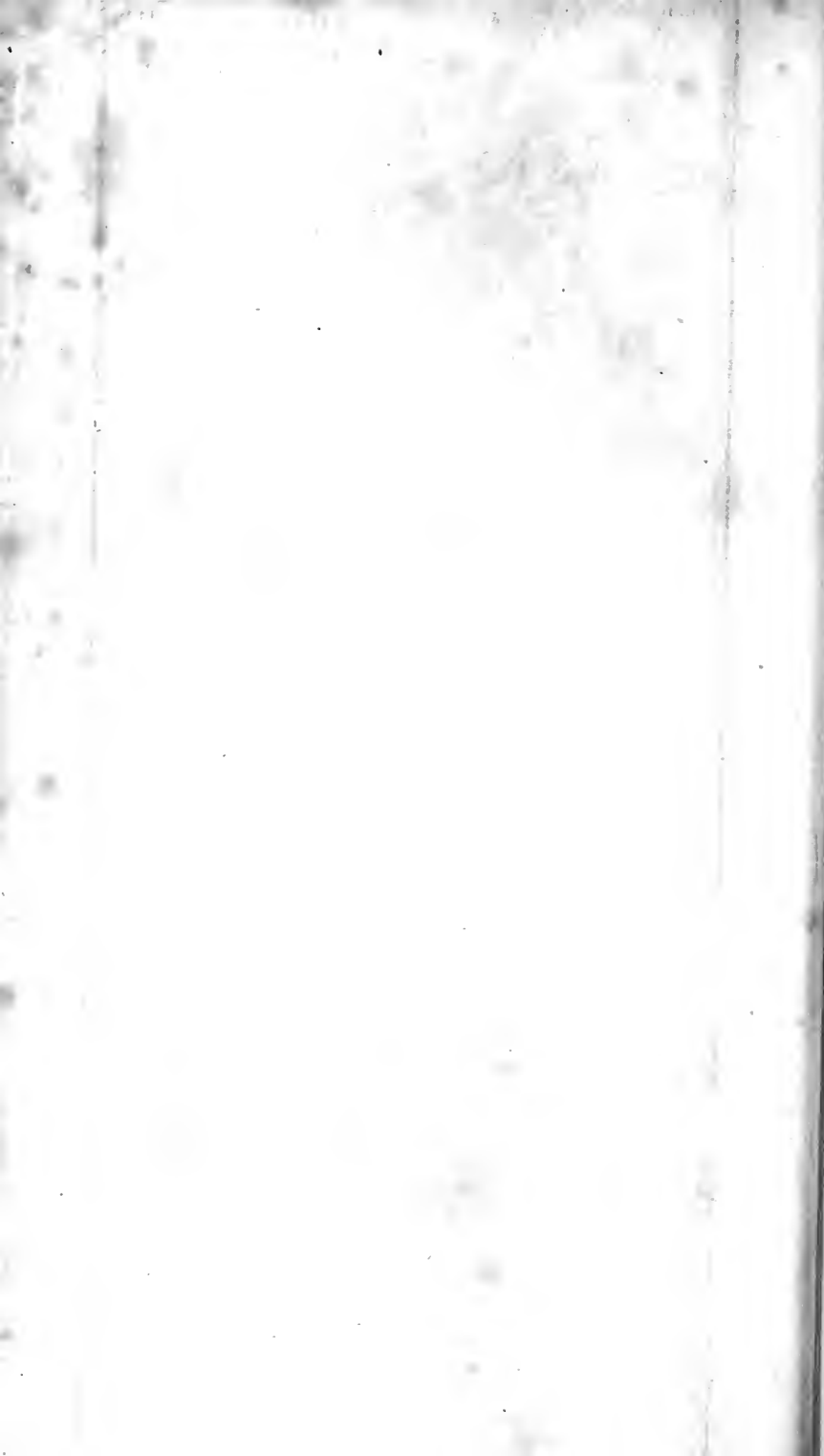
GEOLGY.

*Comparative view of the elevation of
 OLDS NEW CASTLE with that of MEXICO,
 above the level of the Sea.*

PL.3.



Neele se Strand.



PERPIGNAN

ROAD

Pl. 6.

from Perpignan to Barcelona.

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de Junquera

Roses

C. de Creus

Hostal nou

P. de Molina

Figuerras

de Roses

20

de Muga R.

Monel R.

S. de Lloanya

Llivia R.

Bascara

Fluvia R.

Col d'Oriols

Tila de Muls

le Tor R.

Medina

P. Mayor

Gironne

Pont Mayor

Palamos

15

Spanish leagues 20 to a Degree

C A T A L O N I A

Hostal de la ceba

la Granota

C. de Tosa

las Mallorquinas

Blanco

Tordera

la Tordera R.

Malvat

Hostalric

Batlloia

San Genes

San Pol

Carda

Calella

Liburda

Cany de Mar

le Pellet

María de Mar

Barra de Mar

la Roca

Monmelo

Montaro

Sanzar de Boia

de Barra de Bair

Los Hostalric

Ribera

Monseu

Sanct

Moncayo

Sanakoma

San Andria

S. Andria

BARCELONA

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1850-1851

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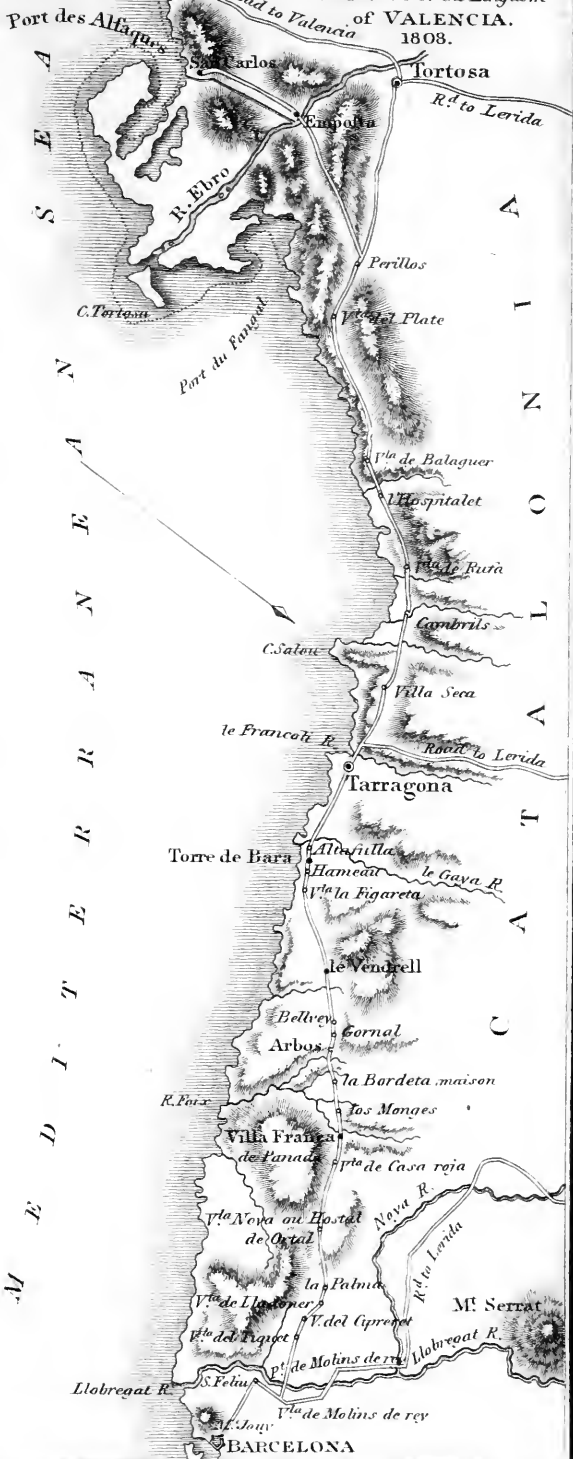
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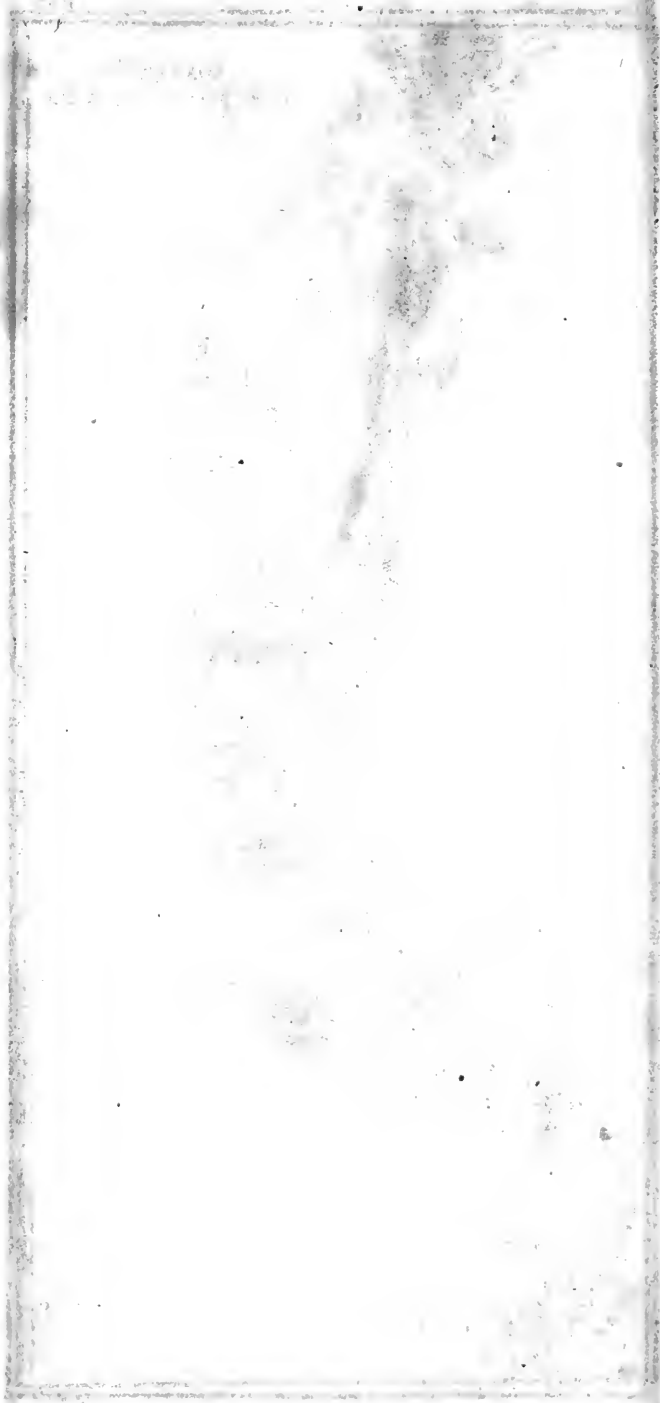
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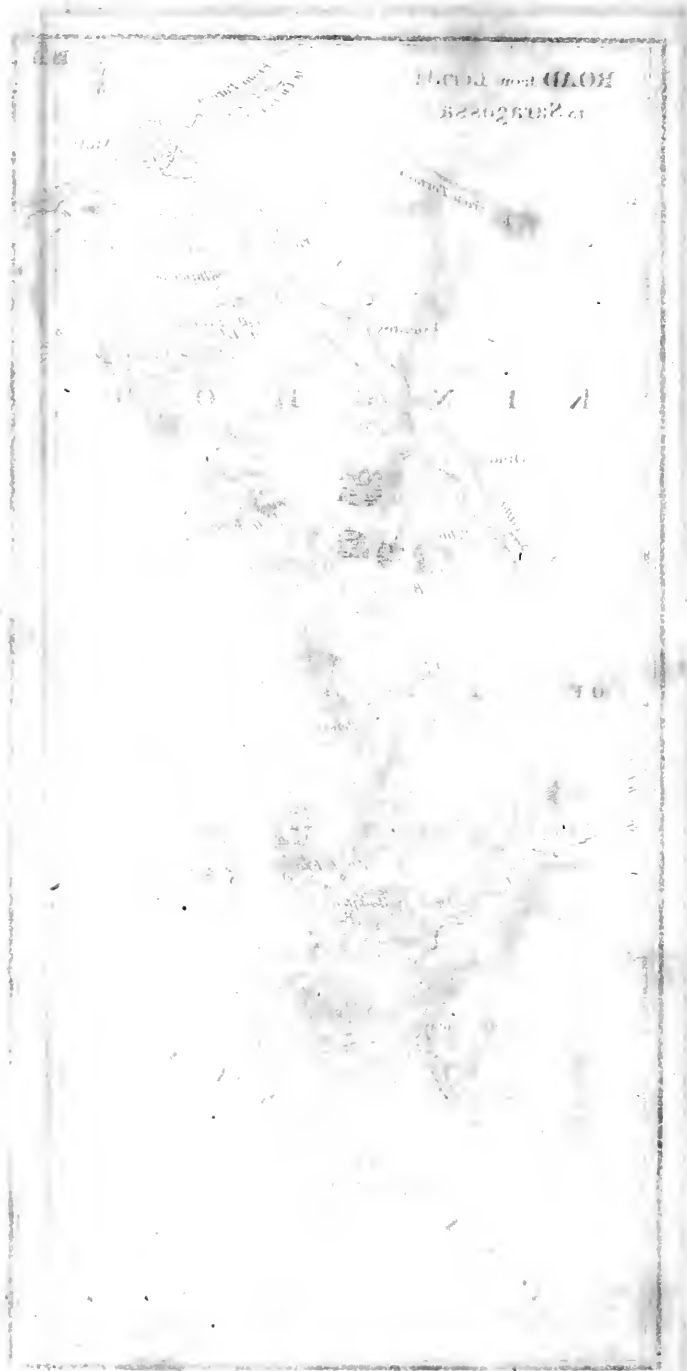
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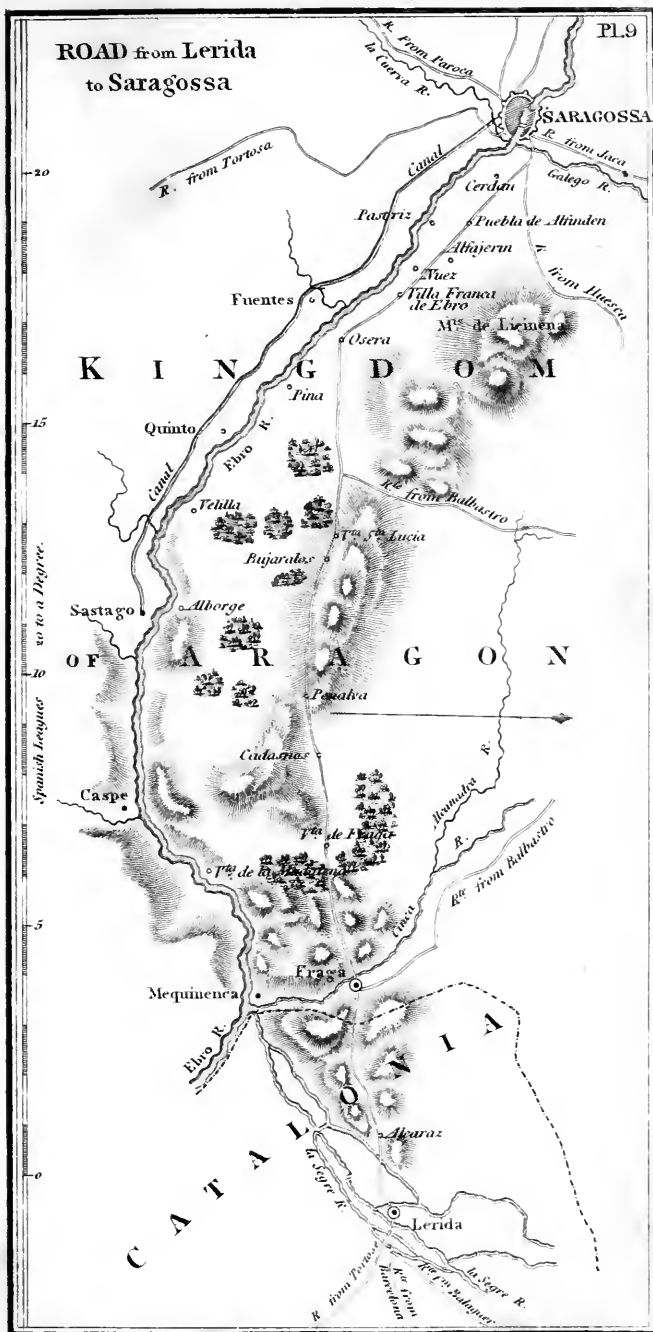
ROAD from BARCELONA
to Lacenia River;
on the Borders of the Kingdom
of VALENCIA.
1808.





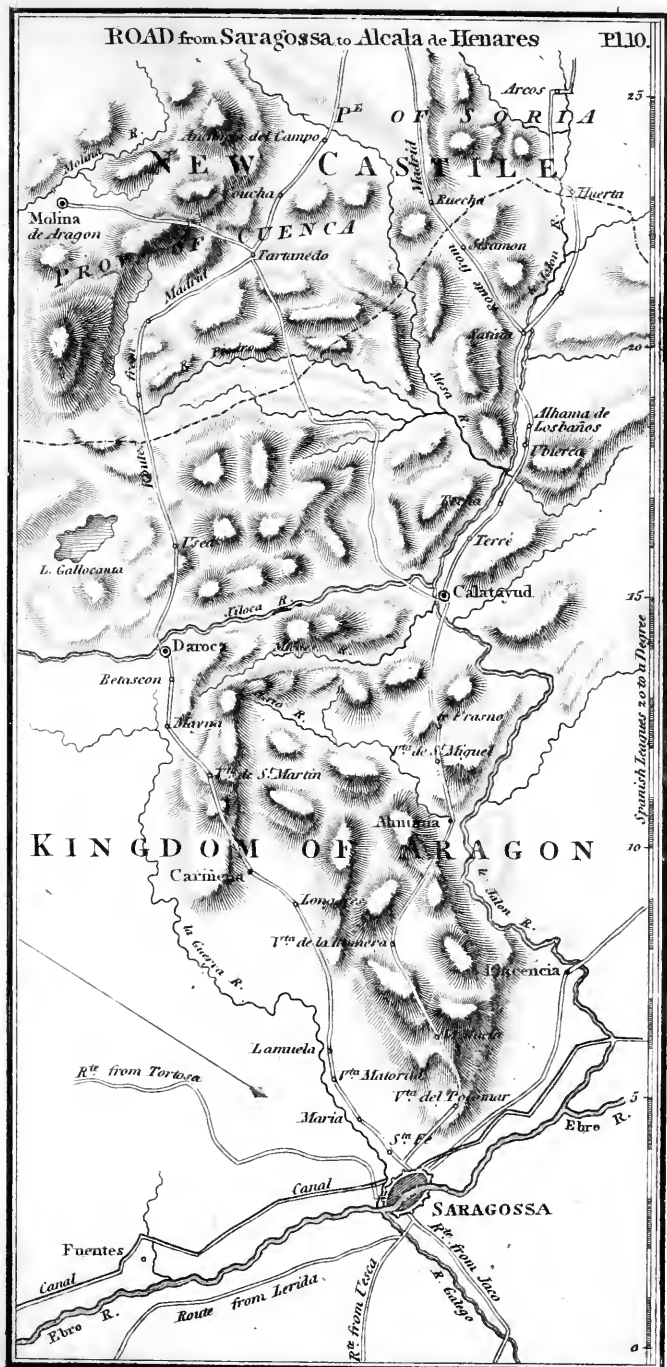


PL.9

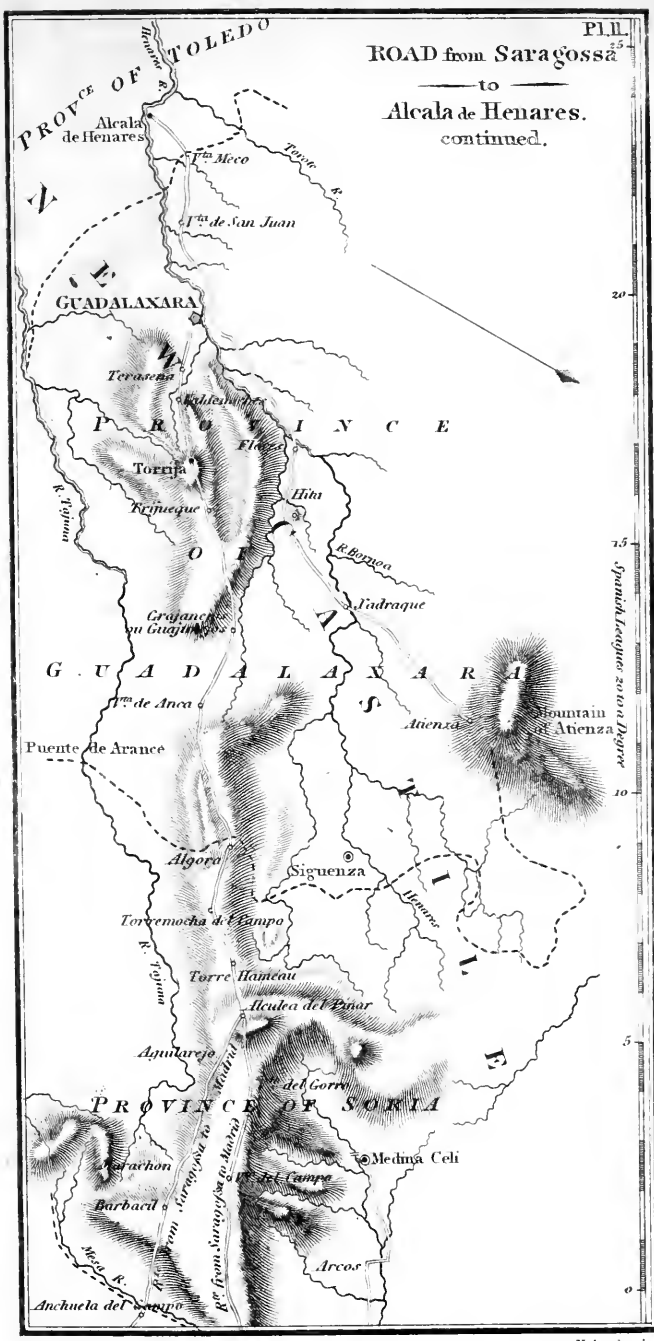


ROAD from Saragossa to Alcala de Henares

Pl10.







ROAD from Saragossa
to
Alcala de Henares.
continued.

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Spanish Leagues from Saragossa

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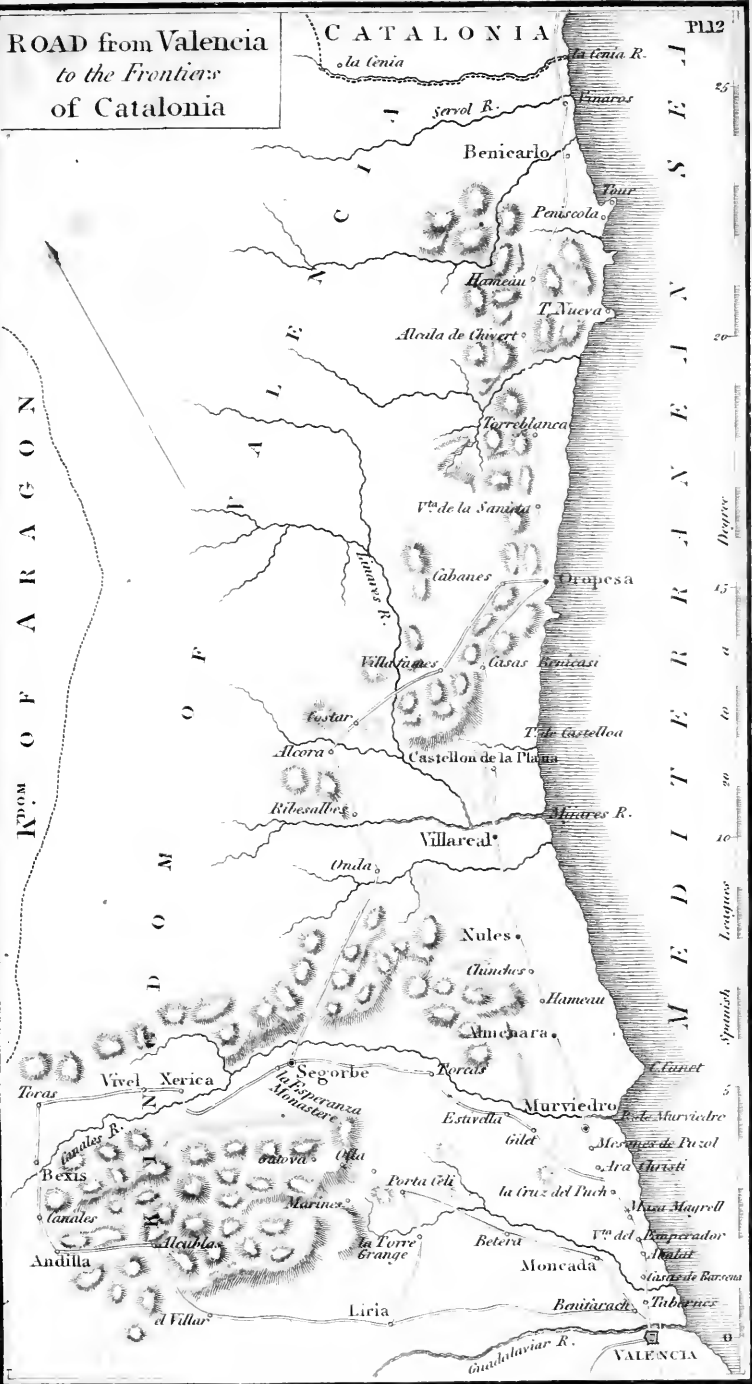
ROAD from Valencia to the Frontiers of Catalonia

CATALONIA

PL12

R O D O M A R A G O N

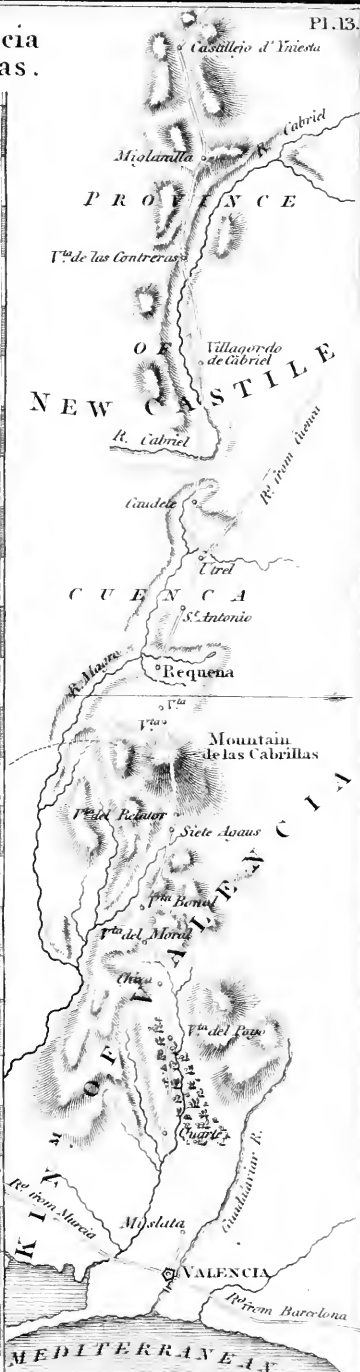
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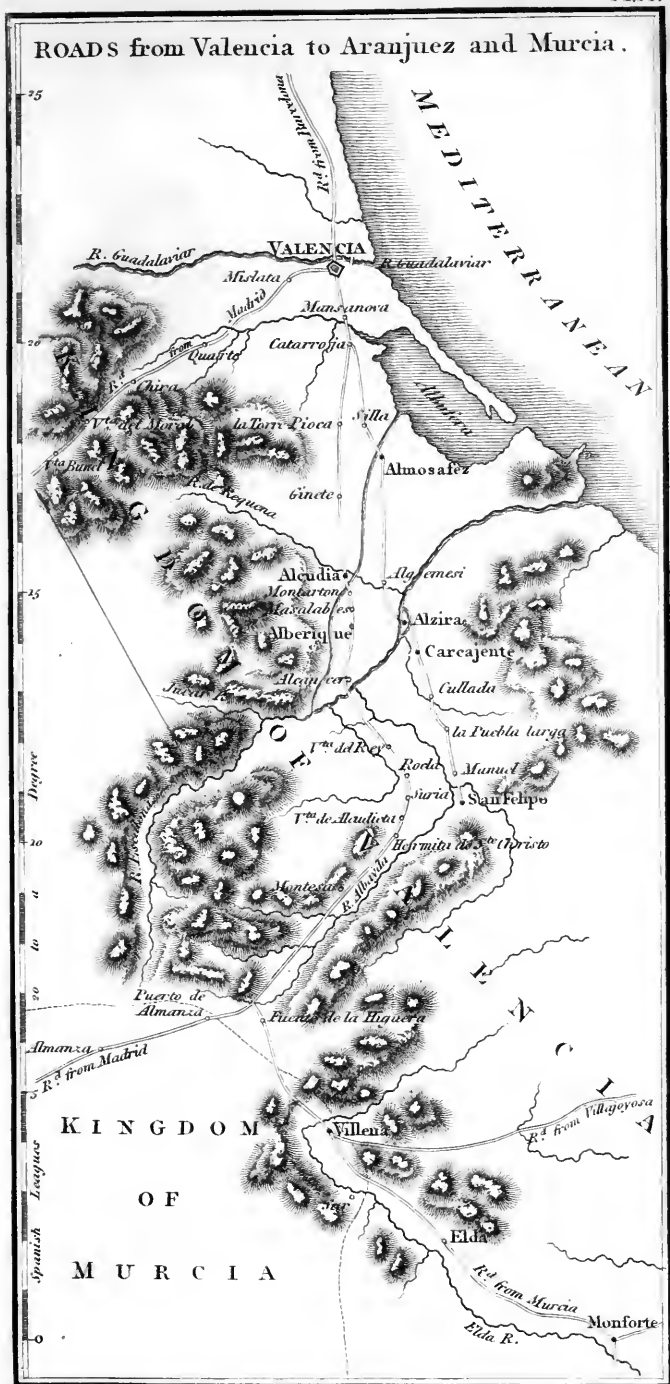
ROAD from Valencia to Fuenti Duenas.

Pl. 13.



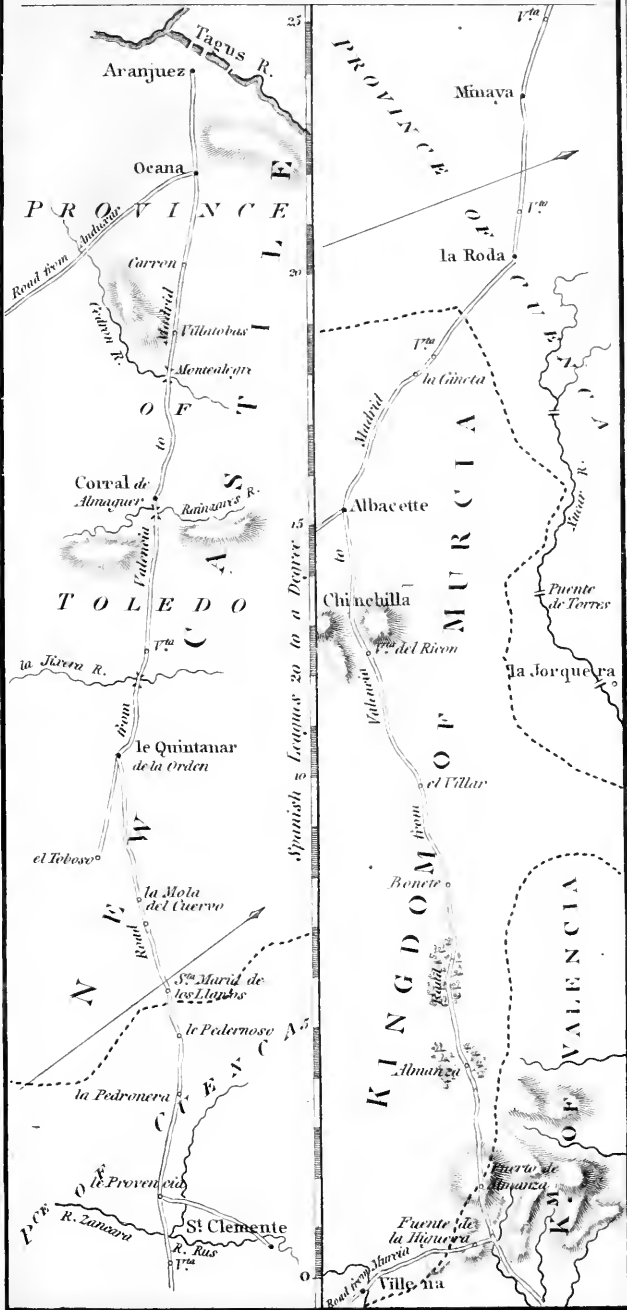
THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION
PUBLISHED WEEKLY
CHICAGO, ILL., U.S.A.
1917

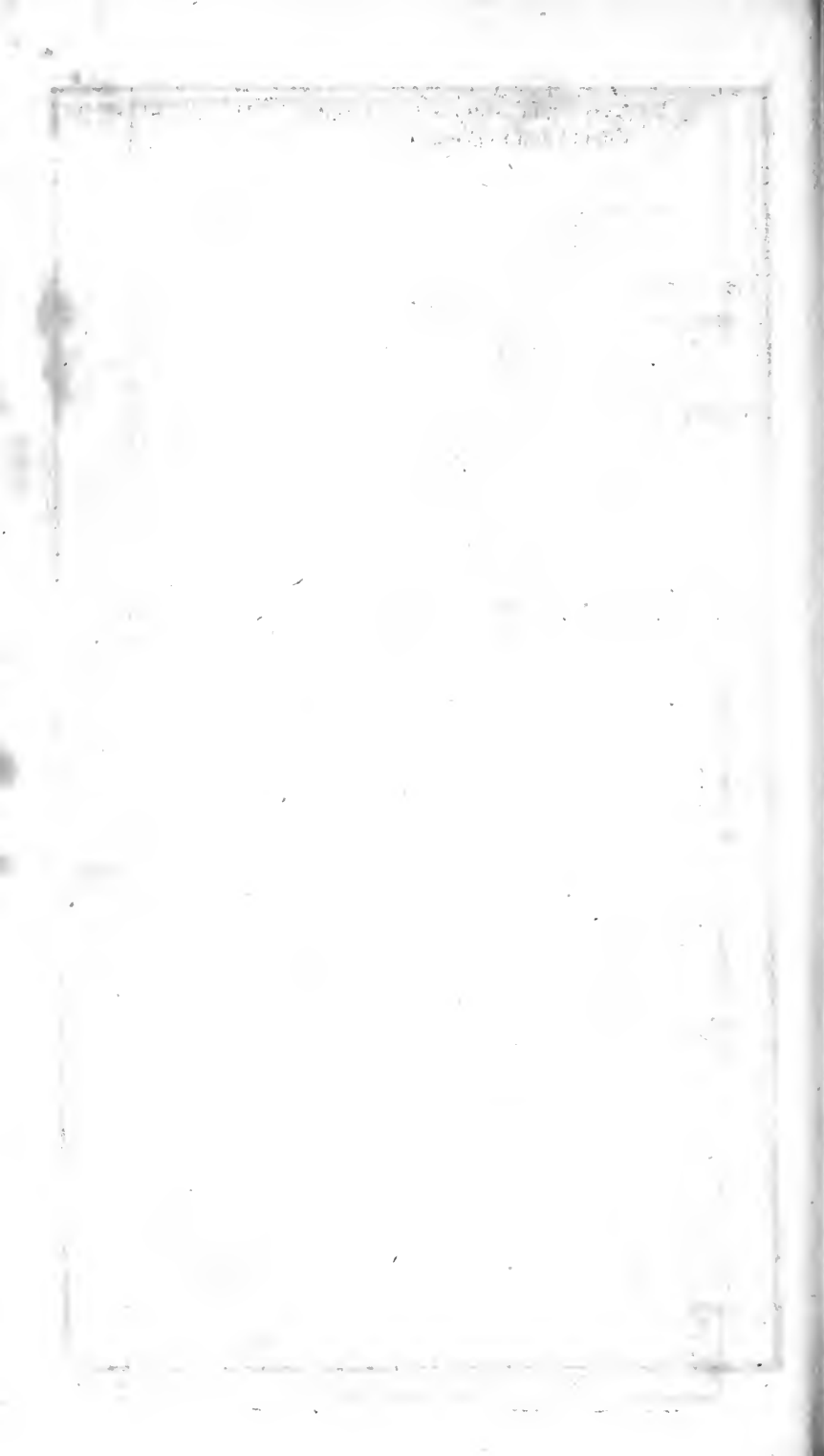
ROADS from Valencia to Aranjuez and Murcia.





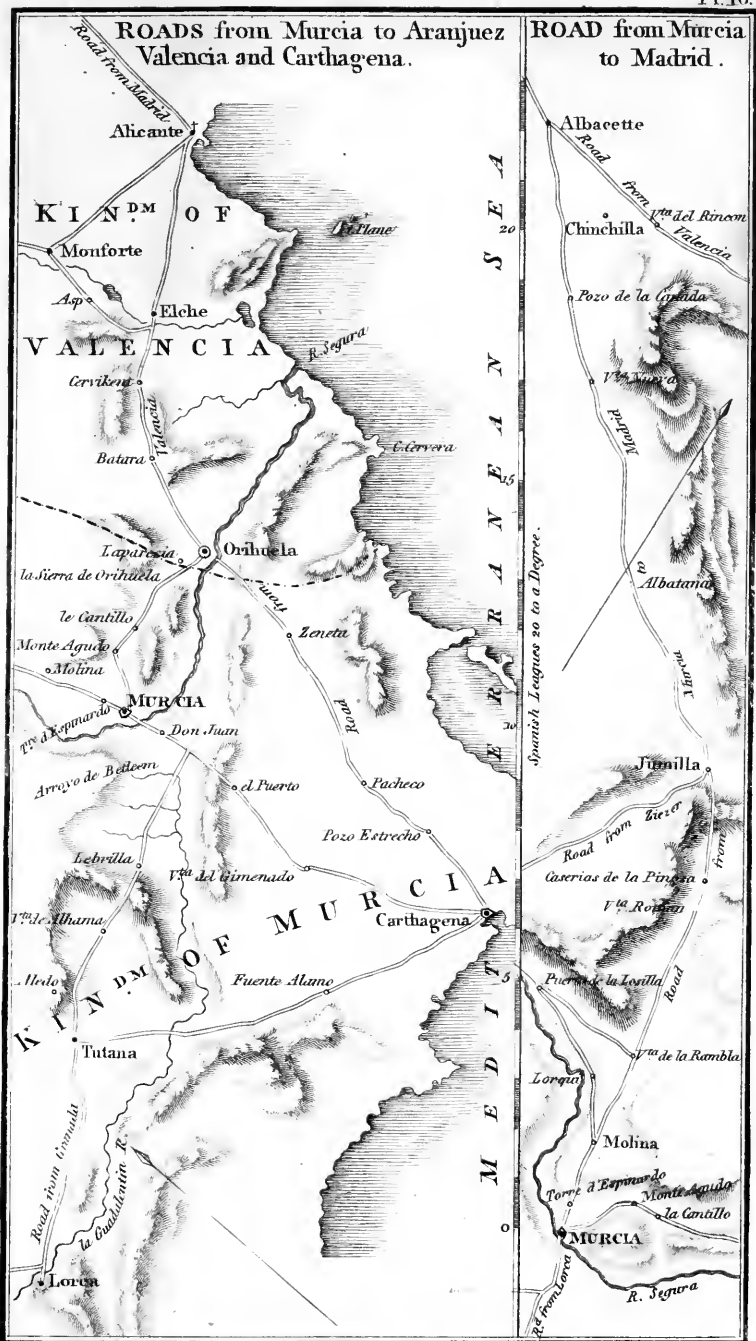
ROAD from Aranjuez to Valencia & Murcia





ROADS from Murcia to Aranjuez Valencia and Carthagen.

ROAD from Murcia to Madrid.





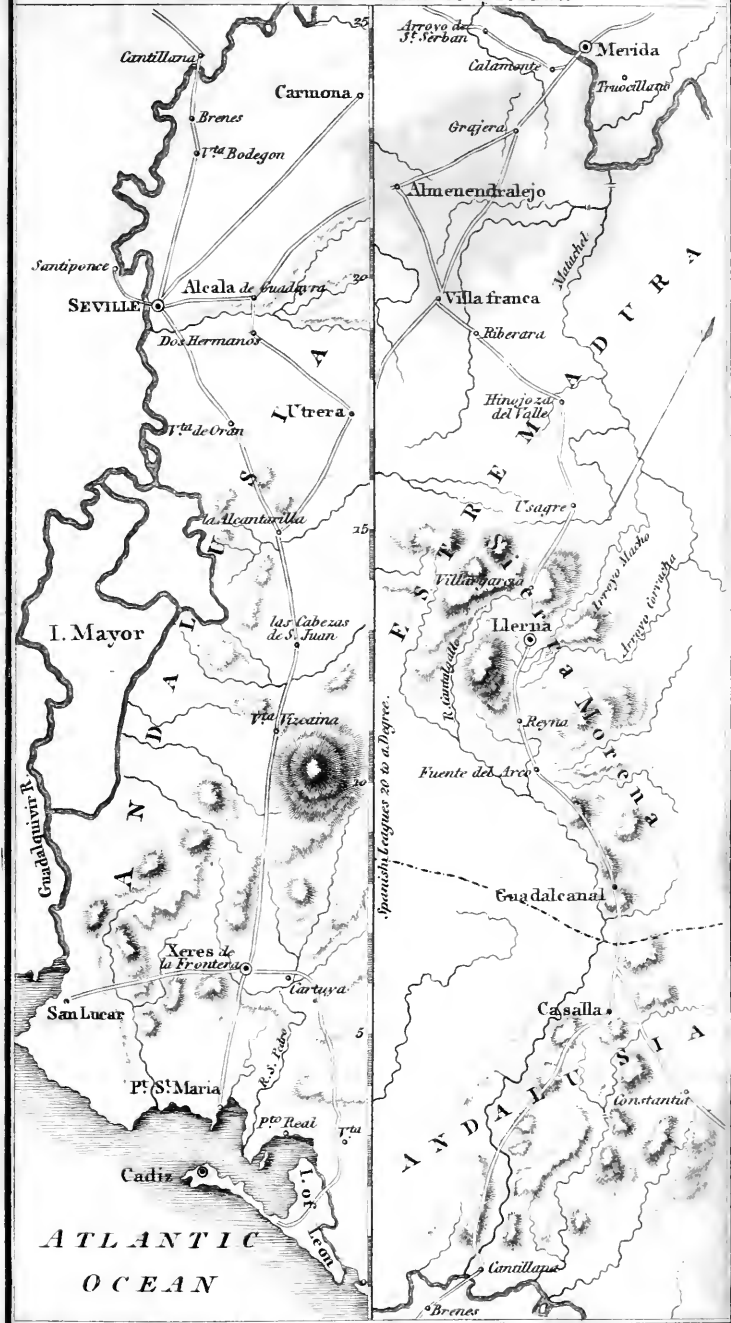








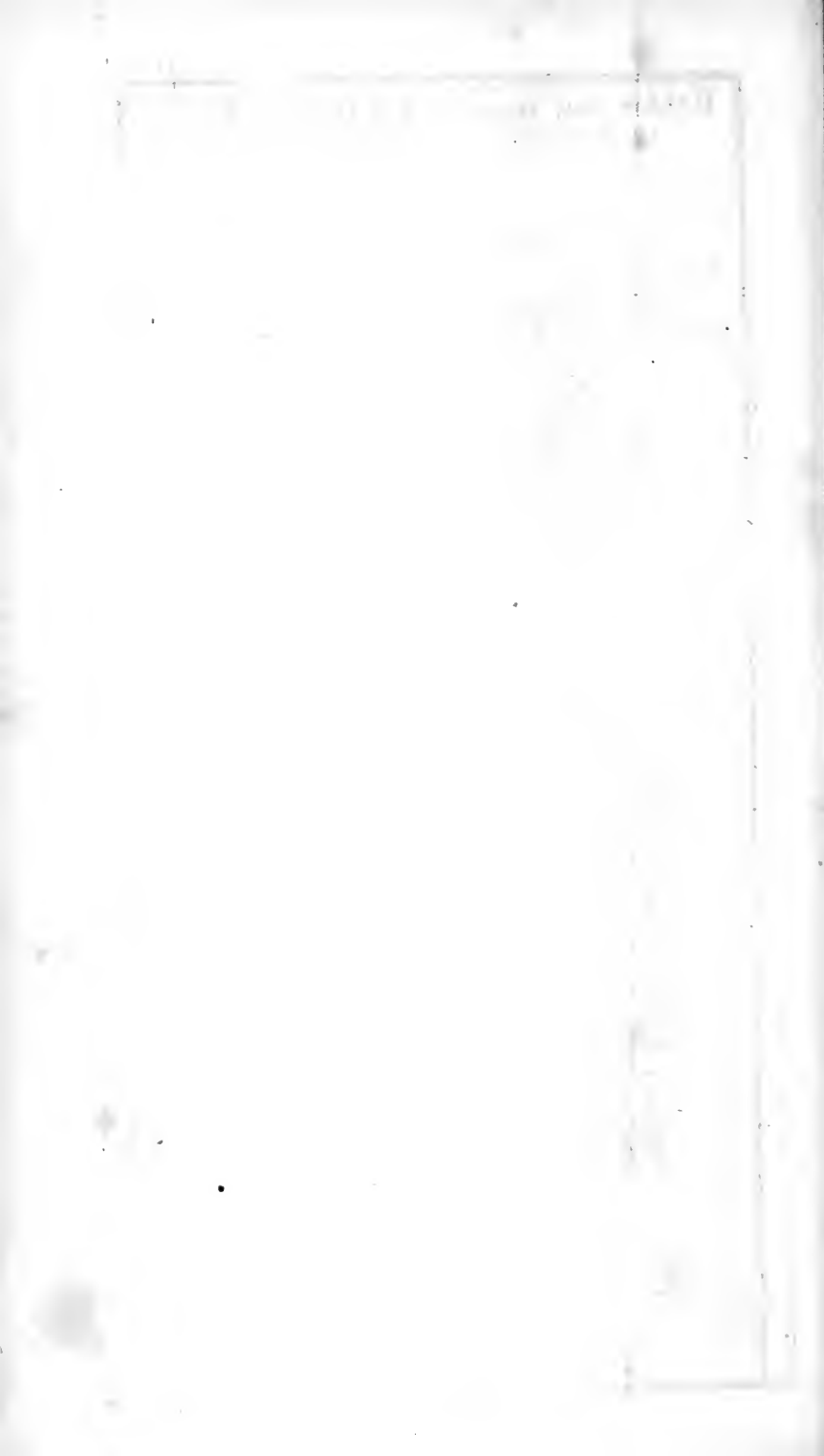
ROAD from Cadiz to Merida.

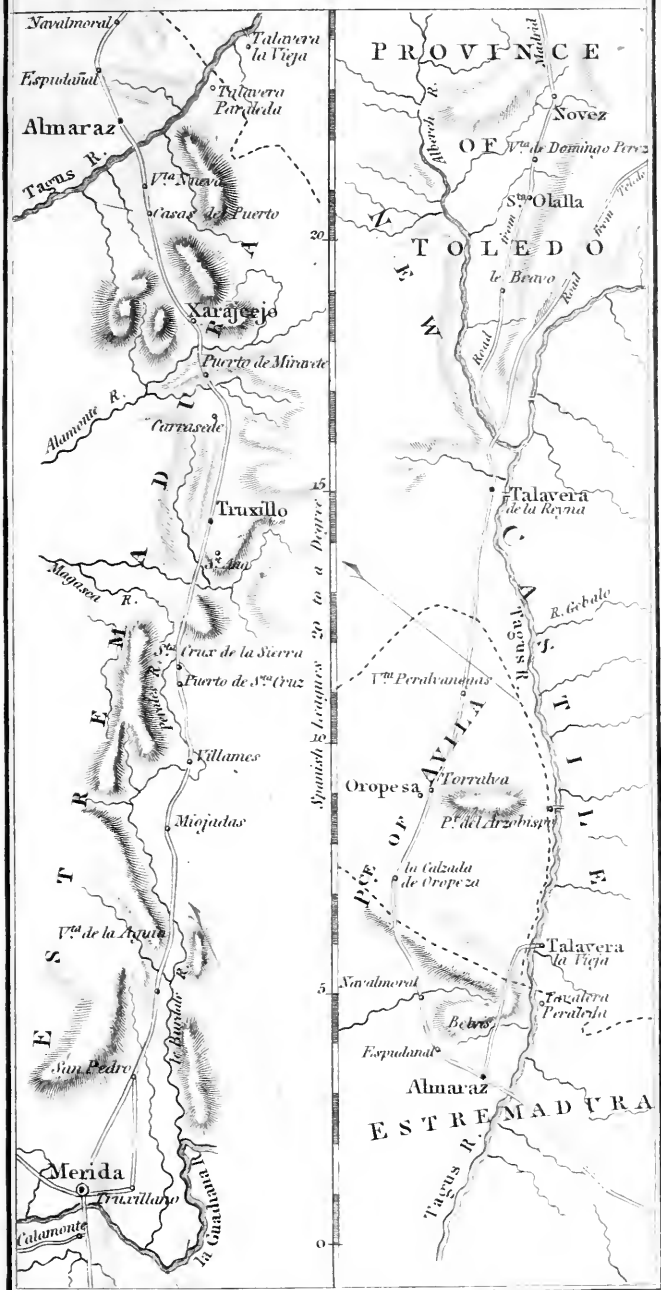


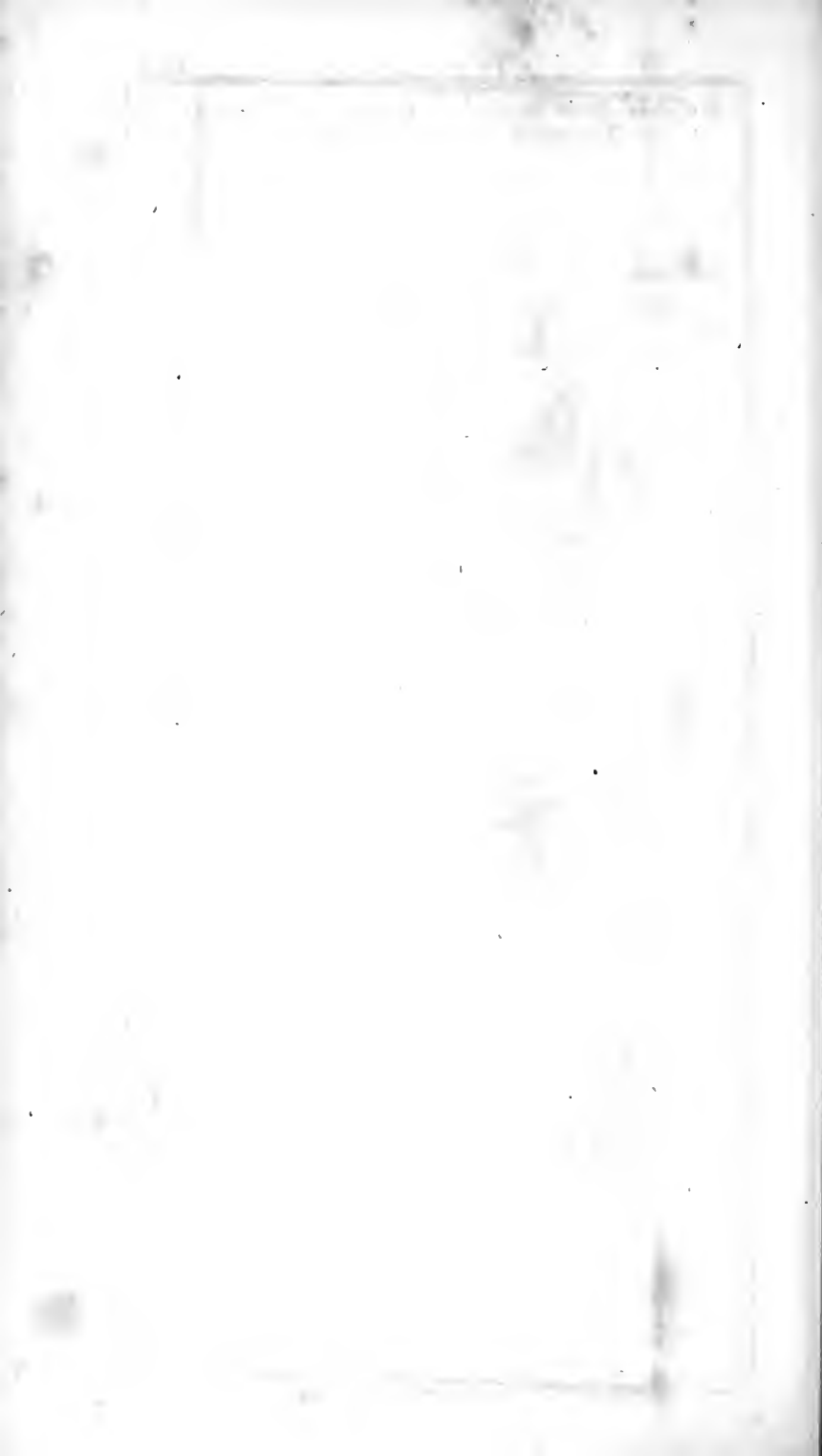


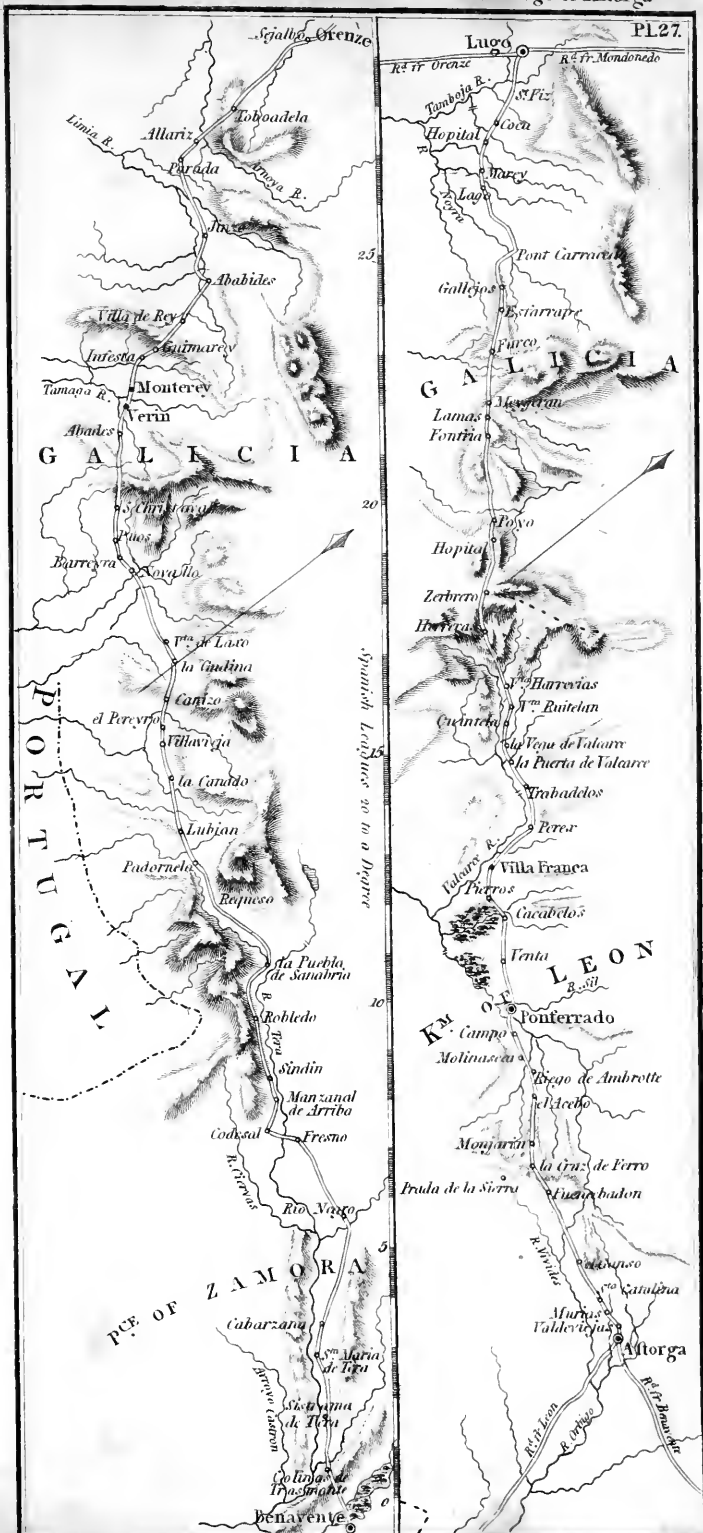
PL24

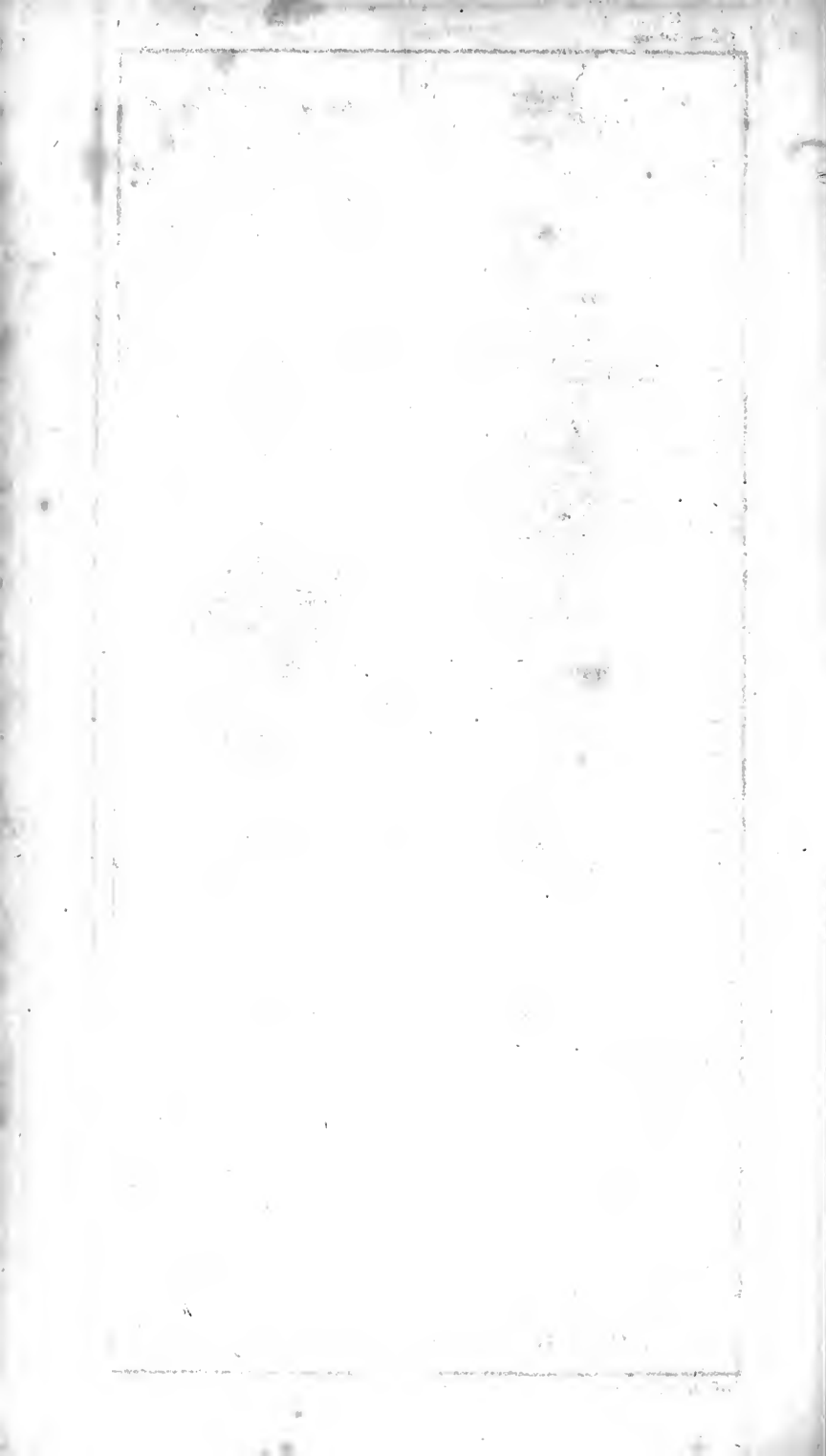


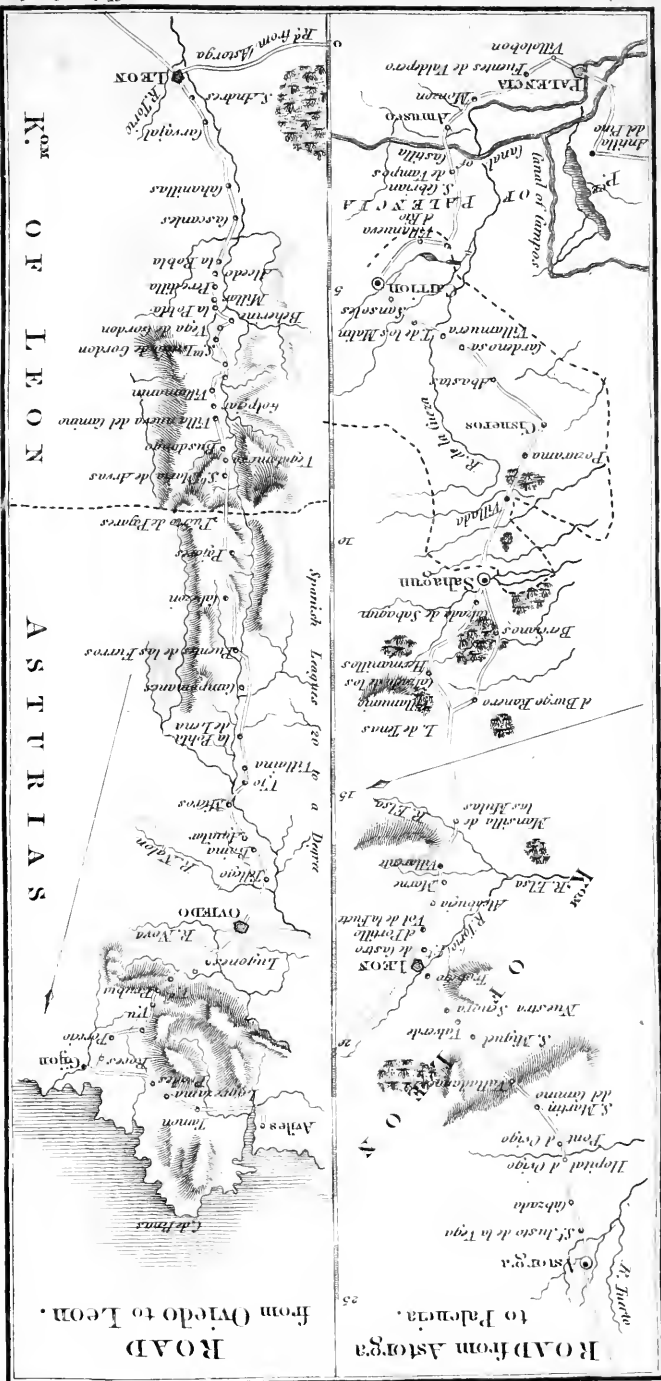


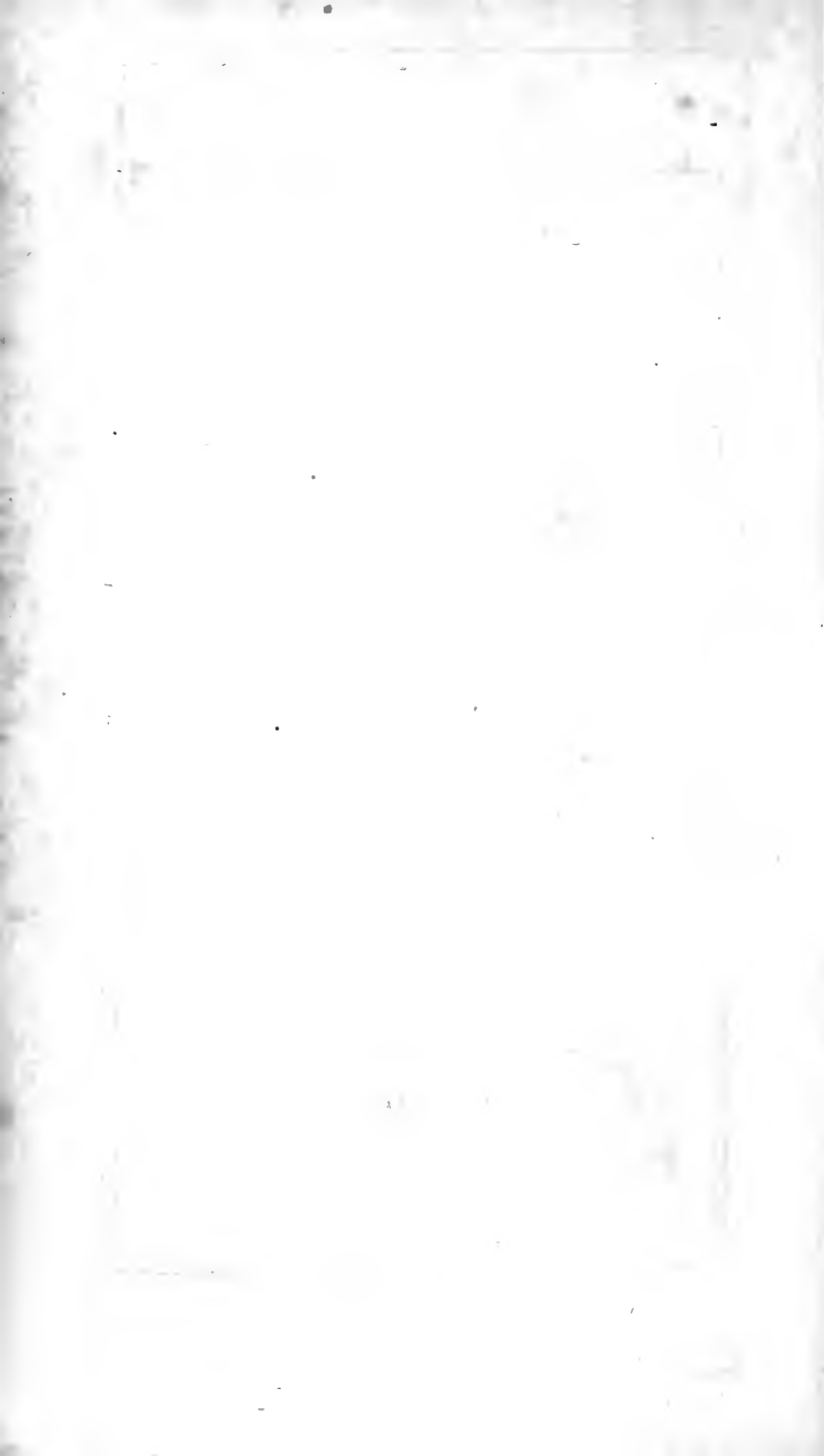
ROAD from Merida
to Almaraz.ROAD from Almaraz
to Talavera de la Reyna.

















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Laborde, Alexander Louis
Joseph, Comte de
A view of Spain

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